

THE PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

HERR SCHICK's paper on the Mount of Olives is published in the present number, with plan of the newly-discovered tombs, and sketches of Roman tiles, &c., found during recent excavations.

His account of the ancient Church recently discovered in the street of Sitti Maryam, at Jerusalem, with plan of the same, is also given, and a section of the large cistern near the Church of the Holy Sepulchre, which was described in the July number of the *Quarterly Statement*, will be found facing page 210 of the present number.

Further excavations north of Damascus Gate have resulted in the discovery of rock tombs with stone doors, and of inscriptions. An ancient rock-hewn Church has been discovered at Siloam.

Mr. F. F. Tuckett has forwarded a letter received by him from Père Leon Cré of the Algerian Mission at Jerusalem, containing an account of further discoveries at the Pool of Bethesda. Père Cré writes, "In clearing out the crypt of the church built at the south-east angle of the Pool, in the time of the Crusades, at the north-west corner, close to an opening which permits the water to be seen and drawn up, and surrounding a little door still obstructed, which doubtless affords a way of descent to the middle of the Pool, we found very interesting remains of a mural painting which marvellously confirms the already numerous proofs of the authenticity of the Pool Bethesda. Arab fanaticism has destroyed the heads and hands of the figures, but notwithstanding that, above the little door mentioned above there is visible the beautiful and well preserved *nimbus* of a *winged* figure, which causes the water by which it is surrounded in the picture to be moved and agitated. It is an exact interpretation of the first part of the 4th verse of the 5th chapter of St. John, "An angel went down at a certain season into the Pool and troubled the water $\chi\alpha\iota \epsilon\tau\acute{\alpha}\rho\alpha\sigma\sigma\epsilon\nu \tau\acute{o} \upsilon\delta\omega\rho$." A report of this interesting discovery has also been sent by Herr Schick.

Dr. Torrance, of the Scottish Mission, has kindly undertaken to conduct a series of meteorological observations at Tiberias for the Fund. Should it be found practicable to carry out this difficult undertaking, the observations will, with those made at Sarona, now being published by Mr. Glaisher, and those

made by Dr. Chaplin at Jerusalem, and reported in the *Quarterly Statement* for 1883, place the Society after a few years in the possession of materials for a fairly complete account of the meteorology of Palestine. It will be remembered that Tiberias is 682 feet below the level of the Mediterranean Sea. No regular series of meteorological observations has ever been made in such a depressed situation, and the results will therefore be exceptionally interesting. As the neighbourhood of Jericho is becoming, to some extent, a place of residence for Europeans, it is hoped that opportunity may before long present itself for making meteorological observations there also.

An interesting letter has been received from Mr. W. Lethaby, who has been residing two years in Kerak as a Missionary. He urges the Fund to commence explorations there, and reports the discovery of some stones with sculptured figures, which he thinks are "of the Assyrian type." It is hoped that further information may soon be received from Mr. Lethaby on the subject.

Mr. Henry A. Harper's work, on "The Bible and Modern Discoveries" is nearly ready. It is an endeavour to present in a simple but yet connected form the Biblical results of twenty-two years' work of the Palestine Exploration Fund. The writer has also availed himself of the discoveries made by the American Expeditions and the Egyptian Exploration Fund, as well as discoveries of interest made by independent travellers. The Bible story, from the call of Abraham to the Captivity, is taken, and details given of the light thrown by modern research on the sacred annals. Eastern customs and modes of thought are explained whenever the writer thought they illustrated the text. To the Clergy and Sunday School Teachers, as well as to all those who love the Bible, the writer hopes this work will prove useful. He is personally acquainted with the land, and nearly all the places spoken of he has visited, and most of them he has moreover sketched or painted. The work will be issued in one large, handsome volume of 600 pages. It will be illustrated with a map and many plates. Price to the public, 16s.; to subscribers, 10s. 6d., carriage included.

Mr. Guy le Strange's important work, "Palestine under the Moslems," which is a description of Palestine according to the mediæval Arab geographers, is also in the press.

The first volume of the "Survey of Eastern Palestine," by Major Conder, has been issued to subscribers. It is accompanied by a map of the portion of country surveyed, special plans, and upwards of 350 drawings of ruins, tombs, dolmens, stone circles, inscriptions, &c. The edition is limited to 500. The first 250 subscribers pay seven guineas for the three volumes, with an index; subscribers to the "Survey of Western Palestine" are privileged to have the volumes for this sum. The price will be raised, after 250 names are received, to twelve guineas. The Committee are pledged never to let any copies be subscribed under the sum of seven guineas. Mr. A. P. Watt, 2, Paternoster Square, is the Sole Agent. The attention of intending subscribers is directed to the announcement on the inside of the cover of this number.

Some progress has also been made with the second volume, which consists of M. Lecomte's beautiful drawings, illustrating the Mission of M. Clermont-Ganneau in 1874. The illustrations for the third volume, Mr. Chichester Hart's "Flora and Fauna" of the Wâdy Arabah, are nearly ready.

The Committee have added to their list of publications the new edition of the "History of Jerusalem," by Walter Besant and E. H. Palmer (Bentley & Son). It can be obtained by subscribers, carriage paid, for 5s. 6d., by application to the Head Office only. The "History of Jerusalem," which was originally published in 1871, and has long been completely out of print, covers a period and is compiled from materials not included in any other work, though some of the contents have been plundered by later works on the same subject. It begins with the siege by Titus and continues to the fourteenth century, including the Early Christian period, the Moslem invasion, the Mediæval pilgrims, the Mohammedan pilgrims, the Crusades, the Latin Kingdom, the victorious career of Saladin, the Crusade of Children, and many other little-known episodes in the history of the city and the country.

The books now contained in the Society's publications comprise an amount of information on Palestine, and on the researches conducted in the country, which can be found in no other publications. It must never be forgotten that no single traveller, however well equipped by previous knowledge, can compete with a scientific body of explorers, instructed in the periods required, and provided with all the instruments necessary for carrying out their work. The books are the following (*the whole set can be obtained by application to Mr. George Armstrong, for 37s. 6d., carriage paid*):—

By Major Conder, R.E.—

- (1) "Tent Work in Palestine."—A popular account of the survey of Western Palestine, freely illustrated by drawings made by the author himself. This is not a dry record of the sepulchres, or a descriptive catalogue of ruins, springs, and valleys, but a continuous narrative full of observations upon the manners and customs of the people, the Biblical associations of the sites, the Holy City and its memories, and is based upon a six years' experience in the country itself. No other modern traveller has enjoyed the same advantages as Major Conder, or has used his opportunities to better purpose.
- (2) "Heth and Moab."—Under this title Major Conder provides a narrative, as bright and as full of interest as "Tent Work," of the expedition for the *Survey of Eastern Palestine*. How the party began by a flying visit to North Syria, in order to discover the Holy City—Kadesh—of the children of Heth; how they fared across the Jordan, and what discoveries they made there, will be found in this volume.
- (3) Major Conder's "Syrian Stone Lore."—This volume, the least known of Major Conder's works, is, perhaps, the most valuable. It attempts a task never before approached—the reconstruction of Palestine from its monuments. It shows what we should know of Syria if there were no Bible, and it illustrates the Bible from the monuments.

- (4) Major Conder's "Altaic Inscriptions."—This book is an attempt to read the Hittite Inscriptions. The author has seen no reason to change his views since the publication of the work.
- (5) Professor Hull's "Mount Seir."—This is a popular account of the Geological Expedition conducted by Professor Hull for the Committee of the Palestine Fund. The part which deals with the Valley of Arabah will be found entirely new and interesting.
- (6) Herr Schumacher's "Across the Jordan."
- (7) Herr Schumacher's "Jaulân."—These two books must be taken in continuation of Major Conder's works issued as instalments of the unpublished "Survey of Eastern Palestine." They are full of drawings, sketches, and plans, and contain many valuable remarks upon manners and customs.
- (8) The Memoirs of 'Twenty-one Years' Work.—A copy of this book is presented to every subscriber to the Fund who applies for it. The work is a popular account of the researches conducted by the Society during the past twenty-one years of its existence. It will be found not only valuable in itself as an interesting work, but also as a book of reference, and especially useful in order to show what has been doing, and is still doing, by this Society.
- (9) Herr Schumacher's Kh. Fahl. The ancient Pella, the first retreat of the Christians; with map and illustrations.
- (10) Names and Places in the Old and New Testament and Apocrypha, with their modern identifications, with reference to Josephus, the Memoirs, and *Quarterly Statements*.
- (11) Besant and Palmer's "History of Jerusalem," already described.

For the convenience of subscribers in following out the position of recent discoveries in Jerusalem, a plan of the city, reduced from the Ordnance Survey plan by permission, was issued with the April number of the *Quarterly Statement*, on which the recent discoveries are noted in red.

We regret to record the death of the Rev. Henry Hall-Houghton, a member of our General Committee, and for many years a generous supporter of the Society. Mr. Hall-Houghton had long ceased to take any cure of souls, but greatly furthered the advancement of the study of the New Testament by donations and personal encouragement.

Branch Associations of the Bible Society, all Sunday Schools in union with the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The friends of the Society are earnestly requested to use the "Memoirs of Twenty-one Years' Work" as a means of showing what the work has been, and what remains to be done.

The income of the Society, from June 18th to September 17th, inclusive, was—from subscriptions and donations, £110 8s. 2d.; from all sources, £426 9s. 5d. The expenditure during the same period was £349 18s. 5d. On September 20th the balance in the Bank was £439 2s. 11d.

Subscribers are begged to note that the following can be had by application to the office at 1s. each:—

1. Index to the *Quarterly Statement*, 1869–1880;
 2. Cases for Herr Schumacher's "Jaulân;"
 3. Cases for the *Quarterly Statement*, in green or chocolate.
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Early numbers of the *Quarterly Statement* are very rare. In order to make up complete sets the Committee will be very glad to receive any of the following numbers:—

No. II, 1869; No. VII, 1870; No. III (July) 1871; January and April, 1872; January, 1883, and January, 1886.

It having again been reported to the Committee that certain book hawkers are representing themselves as agents of the Society, the Committee have to caution subscribers and the public that they have no book hawkers in their employ, and that none of their works are sold by itinerant agents.

While desiring to give every publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

As many inquiries have been made about transparent slides, a selection will be made from the photographs of the Society for this purpose. Subscribers wishing to have any are requested to communicate with the Assistant Secretary.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

The only authorised lecturers for the Society are—

- (1) Mr. George St. Clair, F.G.S., Member of the Anthropological Institute and of the Society of Biblical Archæology.

His subjects are :—

- (1) *The Buried City of Jerusalem, and General Exploration of Palestine.*
- (2) *Discoveries in Assyria, Chaldea, and Palestine.*
- (3) *The Moabite Stone and the Pedigree of the English Alphabet.*
- (4) *Jerusalem of David, Nehemiah, and Christ.*
- (5) *Sight-seeing in Palestine: a Narrative of Personal Experiences.*
- (6) *Israel's Wars and Worship, illustrated by the new Survey.*
- (7) *The Gospel History in the light of Palestine Exploration.*

Address: Geo. St. Clair, Bristol Road, Birmingham, or at the Office of the Fund.

- (2) The Rev. Henry Geary, Vicar of St. Thomas's, Portman Square. His lectures are on the following subjects, and all illustrated by original photographs shown as "dissolving views:"—

The Survey of Western Palestine, as illustrating Bible History.
Palestine East of the Jordan.
The Jerusalem Excavations.
A Restoration of Ancient Jerusalem.

- (3) The Rev. James King, Vicar of St. Mary's, Berwick. His subjects are as follows :—

The Survey of Western Palestine.
Jerusalem.
The Hittites.
The Moabite Stone and other monuments.

- (4) The Rev. Thomas Harrison, F.R.G.S., Member of the Society of Biblical Archæology, 38, Melrose Gardens, West Kensington Park, W. His subjects are as follows :—

- (1) *Research and Discovery in the Holy Land.*
 - (2) *In the Track of the Israelites from Egypt to Canaan.*
 - (3) *Bible Scenes in the Light of Modern Science.*
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MEETING OF THE GENERAL COMMITTEE.

THE Annual Meeting of the General Committee was held on Tuesday, July 16th, at 4 o'clock, at the Society's Offices, 1, Adam Street.

The Chair was taken by Mr. James Glaisher, F.R.S.

The Chairman informed the Committee that he held in his hand a number of letters from Members regretting inability to attend.

The Honorary Secretary then read the following Report of the Executive Committee for the past year —

MY LORDS AND GENTLEMEN,

Your Executive Committee elected at the last General Meeting, on July 3rd, 1888, have now, on resigning their office, to render an account of their administration during the past year.

Your Committee have held nineteen meetings during the year.

The work of excavation in Jerusalem, and surveying in various parts on the east of Jordan, goes on quietly from time to time as opportunity permits.

The Committee have hopes of a Firman being granted in the course of a few months, to enable them to begin excavations on new and hitherto unexplored grounds.

Our energetic agent, Herr Conrad Schick, loses no opportunity of reporting and sending plans of discoveries in Jerusalem, which are brought to light either by excavation or during improvements or alterations in various parts of the City. Some of the recent discoveries are as follows :—

1. In reconstructing the carriage road which runs along outside the northern wall of the City, there were found further traces of an ancient wall, and a portion of the walls of a tower, which are probably the remains of the Lepers' Gate, said to have been in the north wall of the City in the time of the Crusaders. *Quarterly Statement*, 1889, p. 63.
2. Whilst some workmen were clearing the ground in the Latin Patriarch's Garden near the north-west corner of the City, they struck the foundation of an ancient wall of massive masonry, some of the stones having the same Jewish draft as those in the Haram Wall. *Quarterly Statement*, 1889, p. 65.
3. In the Russian property near the Church of the Holy Sepulchre, and east of the Byzantine pavement, a very large cave was found. *Quarterly Statement*, 1889, p. 67.
4. Between the Cave and the Church of the Holy Sepulchre an enormous vaulted cistern was discovered, measuring 102 feet long by 34 feet broad, with 18 piers resting on the rock. Over this cistern or tank a new building has been erected. The situation of this

immense tank is nearly the same as that of the Church of St. Marie Latine, as shown on plate viii, of Count de Vogue's "Les Eglises de la Terre Sainte." *Quarterly Statement*, 1889, p. 111.

5. At Jericho, capitals, pillars, lintels, iron weapons, pottery, jars and lamps, bronze or brass trays, candlesticks, rings, &c., have been found. *Quarterly Statement*, 1889, p. 171.
6. The excavations recently conducted at the Pool of Bethesda by the French monks, which were reported on last year, have now been dropped for a while, but will be probably resumed again soon.
7. We have just received further reports from Herr Schick, stating that the ruins of a small Byzantine Church were found opposite the barracks off the street leading to Bab Sitti Maryam. The walls, apses, and a small altar are still preserved; the south-western corner rests on one of the twin pools.
8. On the Mount of Olives a series of catacombs has been opened; the loculi are in groups and all connected together.

A slab with Greek inscription, some Jewish and Greek coins, and some forty Roman tiles bearing a stamp which Mr. Schick thinks is that of the tenth legion, were found.

Herr Schumacher continues to send us reports on the various discoveries and changes in the north of Palestine. At Caesarea great changes have taken place since the Survey party measured the ruins.

A colony of immigrants from Bosnia have settled there, pulled down the old ruins, built houses and cleared and laid out the ground inside the walls in lots of one-third of an acre. Several other instances could be named where grand old ruins are being torn down for building material since the Survey was completed.

At Nazareth a large cave of several chambers was found under the convent yard of the Sisters of St. Joseph. A wide staircase leads down to the chambers in which are cisterns, troughs, and tombs. *Quarterly Statement*, 1889, p. 68.

A few days ago he sent us notes of another rock-cut tomb discovered at Shefa 'Amr, having some remarkable figures carved on the sides of the entrance.

For the convenience of subscribers in following out the position of recent discoveries in Jerusalem, a plan of the City, reduced from the Ordnance Survey Plan, was issued with the April *Quarterly Statement*, on which the recent discoveries are noted in red.

Dr. Post contributed a valuable report on the Fauna and Flora of Moab, Gilead, and the Hauran, the result of an expedition undertaken in the year 1886. The list of plants collected is a most valuable contribution to the botany of the country. *Quarterly Statement*, 1888, p. 175.

Of the three volumes we announced in our last report as preparing for the press, one is now ready and being issued to subscribers, viz., "The Survey of Eastern Palestine." This volume has been edited by Major Conder, R.E., and is accompanied by a map of the portion of country

surveyed ; there are upwards of 350 illustrations of ruins, tombs, cromlechs, stone circles, menhirs, inscriptions, &c.

Some progress has been made with the second volume, which consists of M. Lecomte's beautiful drawings, illustrating the Mission of M. Clermont-Ganneau in 1874. The illustrations for the third volume, Mr. Chichester Hart's "Flora and Fauna" of the Wâdy Arabah, are nearly ready.

The edition, as already announced by circular, is limited to 500 copies. The first 250 subscribers are entitled to the three volumes for £7 7s. On these being exhausted, the price of the second 250 will be raised to £12 12s.

Of the Memoirs of the Western Survey, the Committee are pleased to state that the number of sets remaining is now under 20. These sets have now been raised to 25 guineas.

The questions drawn up for the Committee by the Sub-Committee appointed by the Fund, for the purpose of enquiring into the manners and customs of the various peoples and tribes in Syria are now beginning to yield results. A report on the first series of answers¹ received will be found in the July *Statement*, in which Major Conder gives the following Biblical illustrations brought out by the replies, viz. :—

1. Worship of the calf and of trees.
2. Forbidden food.
3. Rubbing children with salt.
4. Weighing the hair when cut.
5. Riddles asked at weddings.
6. Hired mourners at funerals.
7. Rending the clothes.
8. Certain proverbs mentioned in the Bible.
9. The use of amulets.
10. Crowns worn by brides.
11. "The corner of the field" left unreaped.

Quarterly Statement, 1889, p. 120.

The Rev. George E. Post, M.A., M.D., of the American College, Beyrout, who is intrusted by your Committee with the distribution of the sets of questions and collection of replies, returned to Syria after an absence of 18 months in America, and is doing all in his power to promote the object of the Fund.

The Director of the South Kensington Museum having requested the removal of the objects of antiquity belonging to this Society, owing to the increasing want of space for the exhibits, your Committee have resolved upon taking a suite of rooms suitable for offices and museum, and to have the whole collection under their own direction.

Mr. Harper's new work, "The Bible and Modern Discoveries," is now

¹ The answers were translated from the Arabic by Capt. Mantell, R.E.

in the press. It will contain several illustrations. It gives a popular account of what the recent surveys and excavations of the Society have done in throwing light upon many passages of the Bible. This work will be issued early in the autumn.

Mr. Guy le Strange's important work, "Palestine under the Moslems," is now ready for the press. It is a description of Palestine by the mediæval Arab geographers.

Four years have been spent in gathering together the materials, and translating (from the Arabic and Persian) the various Moslem accounts of Palestine, which, beginning in the middle of the ninth century, reach in unbroken succession down to the close of the fifteenth century of our era. It is expected that the work will prove one of lasting interest; and it should be noted that nothing of the kind has ever hitherto been attempted by any other Orientalist.

The following papers have appeared in the *Quarterly Statements*:—

On the Flora and Fauna of Moab, Gilead, and the Havran. By the Rev. Dr. George E. Post.

On Meteorological Observations. By Mr. James Glaisher.

On the Discovery of an immense Vaulted Cistern near the Church of the Holy Sepulchre; On Crusading Ruins on Mount Scopus; On the Excavations in the Muristan; On the Excavations north of Damascus Gate. By Herr Schick.

On the Discovery of a remarkable Cave at Nazareth, with chamber having cisterns, troughs, and tombs. On other Discoveries in Galilee. By Herr Schumacher.

On Altaic Cylinders; Chinese and Hittites; Speech of Lycaonia; Comparison of Hieroglyphics; Kirjath Jearim; The Alphabet; The Hebrew Months; Professor Sayce and the Hittites; The Hittite Monument at Keller; The Tell es Salahiye Monument; The Hittite Hat; The Stone Zohemoth; The House of the Holy Ghost; Report on the Manners and Customs; The Peasant Language of Palestine; Phœnicians; South Wall of Jerusalem, &c. By Major Conder.

On the Conduit near the Pool of Bethesda; The Middle of the World in the Church of the Holy Sepulchre; The Holy Sepulchre and Dome of the Rock. By Mr. William Simpson.

On the Site of Ebenezer. By Dr. Chaplin.

On Antioch in 1051 A.D.; The Muslim Legend on the Cave of the Seven Sleepers; Inscription in the Aksa Mosque. By Mr. Guy le Strange.

On Kirjath Sepher; Nehemiah's Wall and the Royal Sepulchres; The Broad Wall; Twin Sacred Mounts at Jerusalem. By Mr. George St. Clair.

On the Wâdy Arabah and the Dead Sea. By Professor Hull.

On the Waters of Shiloh, and the Valleys and Waters of Jerusalem. By Rev. W. F. Birch.

To all these gentlemen the Committee tender their best thanks.

The following is the Balance-Sheet of the year 1888, which was published in the April *Quarterly Statement*:—

BALANCE SHEET FOR THE YEAR ENDING
31ST DECEMBER, 1888.

RECEIPTS.				EXPENDITURE.			
	£	s.	d.		£	s.	d.
January 1, 1888—				By Printers and Binders	1,057	1	2
To Balance ..	215	15	9	Maps, Illustrations, and Photographs..	408	3	5
December 31, 1888—				Exploration..	283	0	0
Donations, Subscriptions, and Lectures ..	2,079	13	10	Stationery, Advertis- ing, and Sundries	71	12	7½
Maps and Memoirs ..	380	2	9	Postage, Parcels, the <i>Quarterly State-</i> <i>ment, &c...</i> ..	172	7	0½
Publications ..	289	3	11	Salaries and Wages	260	1	2
Photographs ..	22	1	10	Rent..	121	0	0
				Paid off Liabilities..	211	3	8
				Balance in Bank, 31st December, 1888..	402	9	0
	£2,986	18	1		£2,986	18	1

W. MORRISON,
Treasurer.

The total income for the year from all sources, including a legacy of £500 left by the late Mr. Robert Mackay Smith, of 4, Bellevue Crescent, Edinburgh, was £2,771 2s. 4d., or, adding balance in bank at the end of 1887, £2,986 18s. 1d. Of this amount the Committee spent during the year the sum of £2,584 9s. 1d., of which £1,465 4s. 7d. was expended in printing and publishing results. The postage of letters, books, parcels, and the *Quarterly Statement*, cost £172 7s. 0½d.; exploration, £283.

The management, including rent, stationery, salaries and wages, £452 13s. 9½d., and liabilities paid off, £211 3s. 8d.

During the year the number of subscribers has increased by 178.

The Committee desire to again record their special thanks to the Honorary Local Secretaries for their continued assistance in helping on the great work of the Society, and to all their donors and subscribers.

We have to announce with regret that our Honorary Secretary, Mr. Walter Besant, has found it necessary, owing to the many and pressing calls on his time, to relinquish the editorship of the *Quarterly Statement*. Dr. Chaplin has kindly consented to act as editor.

The Committee regret to have to record the death of three members of the General Committee since the last General Meeting, viz., the Rev. J. Leslie Porter, D.D., President of Queen's College, Belfast, William Dickson, Esq., F.R.S.E., and Laurence Oliphant, Esq.

The death of Dr. Porter removes another from the list of the earliest supporters of the Society, and one of the most distinguished names in Palestine travel. He was the author of "Five Years in Damascus;"

"A Handbook for Syria;" "The Giant Cities of Bashan;" and many articles in Smith's "Dictionary of the Bible," &c.

Mr. William Dickson was also a steady supporter and old friend of the Society.

The death of Mr. Laurence Oliphant is a severe loss to the Society. Mr. Oliphant took a deep and practical interest in the Holy Land; purchased an estate there, upon which he resided for some years, and devoted his great abilities to the study of the complicated social system and customs of the country, and to antiquarian researches. Important papers by him on Mount Carmel, the Jaulân, &c., appeared in the *Quarterly Statement* and other publications of the Fund.

We have to propose that the following gentlemen be elected members of the General Committee:—

Sir James Douglass, F.R.S.

Sir Wm. Mackinnon, Bart.

General Warren Walker, R.E.

E. T. Wilson, Esq., M.D.

Captain A. M. Mantell, R.E.

Herr B. Khitrovo.

Rev. C. Lloyd Engström.

T. B. Johnston, Esq., F.R.G.S.

Henry Ormerod, Esq.

Surgeon-General R. F. Hutchinson, M.D.

Lord EUSTACE CECIL.—Mr. Chairman, I have listened with very great pleasure to the Report of the work accomplished during the past year; though the rate of progress is slow, it is gradual and deserving of greater support. Not many societies command greater respect than this one, for the great and standard works it has done. I travelled in Palestine twenty years ago and saw sufficient evidence to convince any one that in those great mounds and ruined sites, which had remained undisturbed for centuries, something of great interest must be contained, and I quite concur in what Mr. Morrison says, that we should select a Jewish site for excavations. I had the pleasure of knowing the late Mr. Laurence Oliphant, who was so deeply interested in all that concerned the Holy Land and the welfare of its people.

I earnestly hope that the Committee will succeed in obtaining a Firman giving permission to excavate. Something may be done in that direction by getting influential people to take the matter up and give their moral support, if not money. I do hope the Society will not relinquish its work; it began, no doubt, with very little, and it now has branches all over the kingdom, and the sympathy with its objects is widely spread. We have a great subject in hand; we have a great responsibility. You who have sat in the chair and given so much of your time for so many years, are aware of that. I have great pleasure in moving the adoption of the Report.

Mr. W. H. FREELAND.—Mr. Chairman and Gentlemen, I have been

asked to second the adoption of the Report, and need hardly say that I concur in the noble Lord's remarks.

I am sure that we all deeply regret the death of the late Mr. Laurence Oliphant, and feel his great loss.

With regard to the Firman and selection of a spot for excavation, I think that we may safely leave the matter in the hands of the Executive Committee, who have hitherto directed the work of the Society so successfully, as shown by the growing list of publications, to which has been added very recently the volume on the Eastern Survey, full of illustrations. I have great pleasure in seconding the Report.

The Report was adopted unanimously.

A letter from the Rev. W. F. Birch was read suggesting that excavations be made on Ophel with the view of discovering the sepulchre of David.

The Rev. Dr. BULLINGER.—Mr. Chairman, I beg to propose the re-election of the Executive Committee; the burden of the work falls upon them. We have full confidence in them as in former years, and in their wisdom in choosing the place for excavations.

Mr. BASIL WOODD SMITH.—I have great pleasure in seconding the re-election of the Executive Committee. For economy, the great amount of work and publications for the small expenditure, we are very fortunate in having such a good working Committee. I think that we ought to encourage drawing room meetings a little more. They are particularly suited for the work of such a Society as ours.

The CHAIRMAN.—I have to thank the Committee for their attendance. I agree with his Lordship in the remarks that he has made, and I feel confident the money will come in. If we can but get a Firman, the income of the Society will surely increase. When we hear of the many buildings and relics which have been removed since the Survey of Palestine was made, how thankful we ought to be that we have them all faithfully recorded in our publications.

Professor HAYTER LEWIS.—I beg to propose a vote of thanks to our worthy Chairman for the great work he has done and his constant attention as Chairman. To him we owe a great deal for his continued support of the work, and for those valuable reports in the *Quarterly Statement* on the meteorological observations. At first sight these seem dry, but when examined carefully will be found to be of the deepest interest, and the information to be derived from them invaluable.

The Rev. Dr. GINSBURG.—I have much pleasure in seconding this vote of thanks. The Chairman inspires us all with youth, from the zeal and determination that he throws into the work in order to make it a success.

The CHAIRMAN.—My Lord and Gentlemen, as in the past, I will in the future do anything in my power to make the work of the Palestine Exploration Fund a success. I have to thank you all sincerely and individually for the manner you have responded to the vote of thanks so kindly proposed by Professor Lewis and seconded by Dr. Ginsburg.

The Committee then adjourned.

RECENT DISCOVERIES IN JERUSALEM.

AN ANCIENT CHURCH IN TARIK ŞITTI MARYAM.

THERE was until recently east of the Sisters of Zion, and west of the premises of the Church of the Flagellation (*see* Wilson's Plan 33), an empty or waste place—*débris* covering ruins and walled up on the side next the street "Tarik Bab Sitti Maryam," opposite the stairs leading up into the barracks. Grass was growing there every year, but 51 feet backwards (north) from the street, Mohammedan houses, of comparatively modern date, are standing.

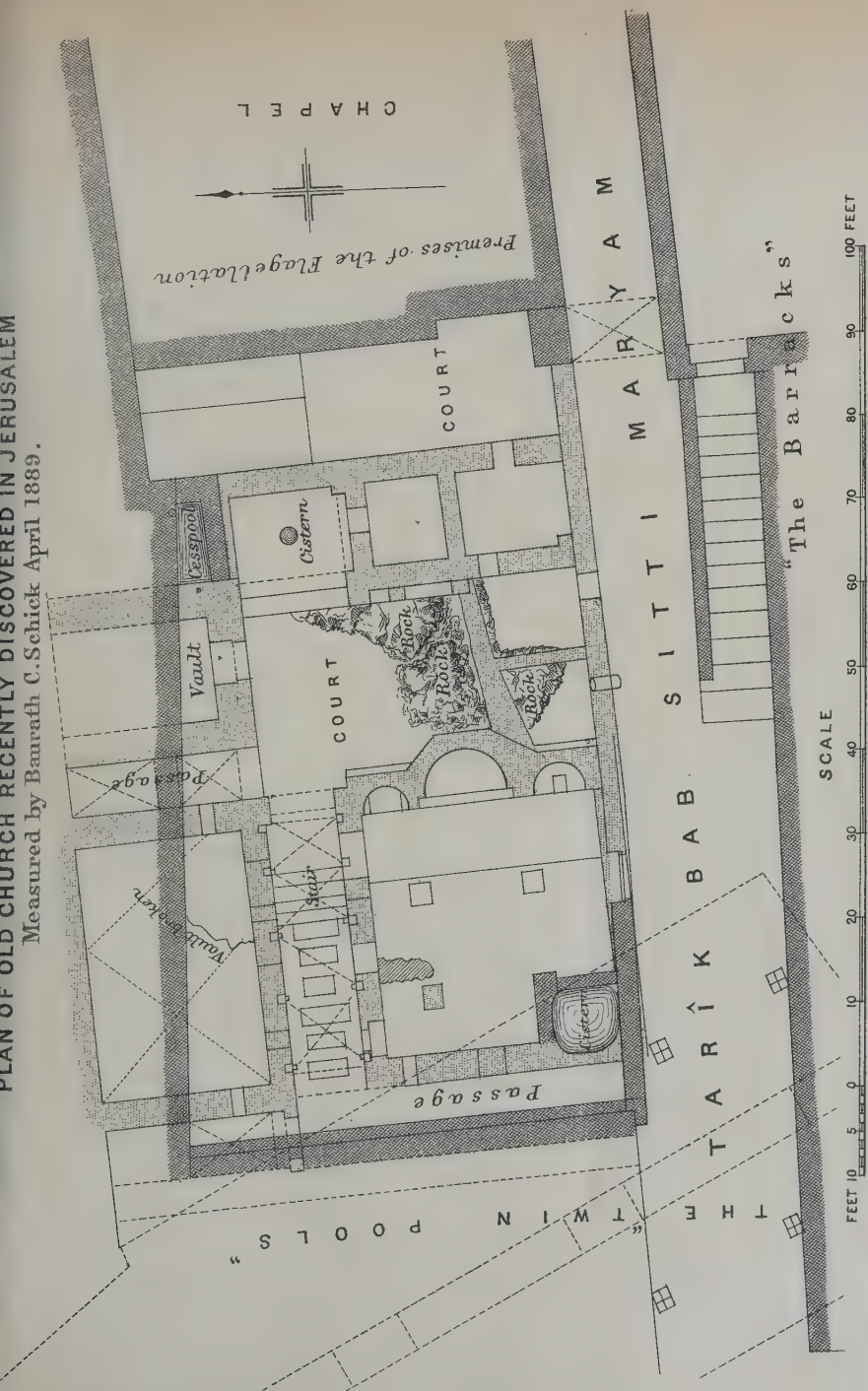
One day in April I was told that in the neighbourhood of the barracks earth was being removed, so I went there, and found that the overseer of the work was a Franciscan monk. Not knowing me, he looked very suspicious at my going over the place, giving no answers to questions in German or Arabic, but asked my guide who I was. So I left the place, and sent my man to the Dragoman of the Latin Convent, requesting him to give me leave to measure and examine thoroughly what was found, as I had seen that it was of some importance. The Dragoman sent me in return his greeting, let me know that he had to ask the *Reis* (the head of the convent), and requested me to apply the next day. We did so, and a German-speaking monk and a cavass were then sent with us that the overseer or workpeople might not create any hindrance, or behave unpleasantly. So I had full leisure to examine and measure everything. The result is as follows:—There were laid open the walls of a small church with adjoining buildings, the latter embracing a small court on which the rock looks out from the bottom. The walls of the church are still standing, 5 feet, and in some places more, high. There were towards the east three apses (as the adjoining plan will show). In the northern an altar is still existing, and the others also had altars formerly. In the southern apse the slabs of the altar are taken away, and only a kind of small cupboard remains. It is curious that the southern apse is something larger than the northern.

Of the four piers I could see only the north-western one, of very fine stones. A piece of the flooring has been uncovered, consisting of large, hard and polished stones; such are also on the strip of flooring in front of the apses, on a slightly higher level. The rest was still covered with earth, and in the south-western corner of the church is now a round-shaped cistern, its bottom on a level with the flooring of the church. It is apparently Mohammedan work of a much later date. The west wall shows marks of some alterations; one can observe two different kinds of stone, and so it is with door and windows. All of them were blocked up, but it seems that originally there was a door in the middle, over it a window of some arched-shape, and to the right and left also windows, but small and right-angled. Later on both doors and windows were blocked up, and a larger window made and left.

In front of this western wall was once a street or passage open to the sky. Further north it was covered over, and from the present spring of

PLAN OF OLD CHURCH RECENTLY DISCOVERED IN JERUSALEM

Measured by Baurath C. Schick April 1889.



PLAN OF OLD CHURCH RECENTLY DISCOVERED IN JERUSALEM
 Measured by Baurath C. Schick April 1889.



the arch one can find the breadth of the passage as shown on the plan by a dotted line. The present passage is rather narrow, as the new wall of the building of the Sisters of Zion projects upon it. The north wall of the church has at the north-west corner a door, and it had originally three windows also, but later on was altered. Along the outside of this wall also there was originally an uncovered passage, 8 feet wide, and the opposite wall had door and windows, most of which were subsequently shut up and the passage vaulted over by four small cross vaults, their feet resting on corbel-stones inserted (new) into the wall, as shown in the plan. On account of the former windows in both walls, these corbels or brackets are not always at equal distances or exactly opposite one another, but placed on the masonry already existing.

On the flooring of the passage are lying across, at nearly equal distances from one another, six large stone slabs, which I think are tombstones. I found no inscription or marks on them. In later times this passage was used as a cesspool, so that all was very dirty when I examined it. Towards the east a flight of five steps nearly 2 feet wide leads up to a court where the rock is visible, on a level about 5 feet higher than the general level of the flooring of the church and the passage—so it is clear three or four steps are now missing.

Of the southern wall of the church I could see only a piece at the corner of the southern apse, the door where the donkeys were coming in and going out with their load of earth was there; the earth was not yet removed. Probably a door may be found in it and indications of windows. The latter is more doubtful, as the flooring of the church is only 6 feet 4 inches lower than the present surface of the street; the level of the floorings of the passages in west and north is about 10 inches higher, nearly the same as in the apses.

East of the church adjoining the street are two underground chambers. Their vaults are destroyed, and on their floor the rock rises up. Possibly other rooms may have stood on these underground chambers; but I doubt it, as there is lying in the modern wall the shaft of a pillar and the opening of a former gate, which very likely led immediately from the street to the court inside. East of this and of the court there are two rooms whose vaults have also fallen down, and north of them is an open space (formerly covered) with the mouth of a rock-hewn cistern full of water, further north of which is a modern cesspool for the neighbouring house. East of all this a kind of court has been cleared, and towards the north a great many stones are piled up. Then comes the wall of the premises of the Flagellation Church belonging also to the Franciscan brethren.

North of all this there were two larger rooms, the vaults of which are in great part fallen, but as a passage between is preserved one can measure how far these rooms went northwards, and observe that they are now half under the modern Mohammedan houses.

Although this newly-discovered church is only a very little one, still its existence, situation, and surroundings are of interest in many ways. It is interesting that a church was built so very near to that of the

(c.) Catacombs.

Of these I present a rough plan, and have first to remark, that these excavations are all hewn in the rock, but the rock being of a soft nature, and of a sandy structure, and becoming wet and dry again year after year for many centuries, they have suffered greatly, as small particles are falling off every year. The edges are no longer sharp, and hence measurements and bearings cannot be taken with the exactness one could wish. Further, when the new boundary wall which runs in several places over these excavations was made it wanted foundation, so the excavations were walled up, or some unsafe parts of rock broken away, and new and good masonry put in. Moreover, in thoroughly clearing out the excavations for convenience sake they were made in some places a little wider or higher, so that the workmen might stand, and in consequence of all this, a plan may give a good idea of the whole, but will be far from representing exactly the original state of things. Apparently there were originally three groups of ancient Jewish rock-cut tombs, which later on were partly altered and used again by Christians, and at the same time many new caves and tombs were excavated.

The present entry to these caves is a hole, broken into the roof of a large room, where one has to descend about 15 feet. The old entrance is now walled up, it is in the north; a square hole, 2 feet wide and 2 feet 4 inches high, exactly as all the Jewish rock tombs have. A few steps lead into a Jewish room, 15 feet long and 13 feet wide, and $6\frac{1}{2}$ feet high. In the flooring is a kind of pool 2 feet 8 inches deep, 5 feet wide, and 7 feet long. On the side walls of the room are, towards the west, two ordinary *kokim*; towards the east also two, but very wide ones; towards the south, two of the usual ones, and another originally of the same size, but at a later period (very likely by Christians) enlarged, and its bottom made $3\frac{1}{2}$ feet deeper, so that a second, but small, room, was created. From this on the east, an opening leads into a cave with three Christian tombs, or rather graves. On the south is one *loculus*, and on the south-east an opening leads to a kind of passage. This was originally a square Jewish chamber $6\frac{1}{2}$ feet wide in each direction. In its flooring are cut three Christian graves, and on the east is a small regular Jewish chamber with two *bench graves*, i.e., a bench on which the corpse was put, one on each side of the passage, which went further eastward, but is now walled up. There is here a hole in the roofing, and consequently some daylight. In the corner of the square room one tomb (*koku*) runs obliquely into the rock. A kind of doorway leads from this chamber to a passage going in a nearly straight line southwards as far as the end of the excavations. On its right side there is a cave, accessible by a kind of doorway, with four Christian tombs, and to the left, first a flight of steps, and then an opening to a cave with three Christian graves parallel with the passage. Going on in the latter there is on the right side an open cave with three Christian graves at right angles to the pathway; then in the flooring of the latter is a pool about 5 feet long, 2 feet wide, and a little more than 2 feet deep. On the

right (west) of it is an unfinished cave, and to the left (east) a cave with three Christian graves. Further on there is on the right a square cave with two very wide graves, or troughs, probably Jewish, and to the left a real Jewish chamber with two bench tombs, the passage between them going eastward into another small chamber, which originally had a hole in its roof.

Proceeding along the pathway southwards, there is on the right hand an open cave with three Christian graves, from the northern of which an opening leads to another. On the left side of the road there is first a flight of steps leading up eastward, and from it another stair leading down southward to a number of Christian graves; I counted seven, but the wall towards the west is broken, and when creeping through, one comes to five other Christian graves, and passing over them westward comes up by a few steps into the pathway again. Passing southward through a kind of gate, one comes to a widening of the roadway, and has to step over graves hewn in the bottom; first over one situated across, then over two rows or sets of three each, parallel with the pathway. From the southern row, a wide door opens eastward to a cave with five Christian tombs, placed in the same way as the former. Towards the west there are none, but simply the rock wall.

Then comes again a pool in the flooring of the passage, to the left a flight of broken steps leading to a cave, and to the right (west) of the pool there is a wide opening of a cave with four Christian graves. Going on still, in the passage one has to step again over Christian graves; first over two lying across, and then over two very long ones (the longest in the whole catacombs) parallel with the passage. To the left (east) of them there is a cave with three Christian graves lying in the same direction, and on the right (west) side, only rock. The passage now becomes narrower, and one comes to another pool, a small one, with the usual depth, but under 3 feet wide in each direction. To the right and left of it are openings into caves, each of which has three Christian graves. Then opposite the pool is rather a narrow door leading into a chamber, apparently not finished and without any graves, and here the catacombs come to an end.

From this examination of these remains it appears—

(a.) That the tombs are of two distinct kinds, namely, Jewish and Christian. Running through the whole Jewish system there seems to be an idea of singularity, each tomb or grave is for one person, separated from others, and if ever two are found together there is a passage between them, and so no real connection, whereas in the Christian tomb the idea of brotherhood, one belonging to the other, is very striking. Through the whole goes the idea of community.

(b.) It is striking to find the number three so often. It seems to have been the rule to put three graves together.

(c.) One gets also the impression that they utilised space as much as possible. Straight lines and symmetrical effect they had not at all in view, simply usefulness; of beauty there is none.

less covered with buildings of various kinds, and hence it is not surprising that now things will be found on digging.

Without question the middle part (II) was always most used, being just opposite the city, and the part from which the best prospect is obtained. As to the northern portion, Scopus (I), we know very little of what occurred there during many centuries. On III, or the southern part, we know that Solomon built temples for idols for his strange wives (1 Kings xi, 7), and that it was hence called the "Mount of Corruption." On the slope of this hill there are also a good many rock-cut Jewish tombs, some of which were again used in later times by the Christians.

The Mount of Olives proper.

This is the middle part of the Olivet range, and for the antiquary by far the most important part. It consists, as already mentioned and as shown in the accompanying drawing, of three very distinct heads or tops, the middle of which is the highest and double, and is the most important of all.

It is mentioned in the Old Testament (2 Samuel xv, 30-32) that David took his way over the top on his flight before Absalom, and when they came to the top, "where he worshipped God," Husai came, and so on. From this we learn that even in David's time there was here an old *place of worship*. Later on, in the time of the Temple, the ceremony of burning the red heifer was performed here. It was ordered by the law, 4 Moses xix, 1-10, that the blood of it should be sprinkled seven times *towards the sanctuary*, and according to the Rabbis, the officiating priest, standing on the Mount of Olives, could see over the eastern gate of the Inner Temple into the porch, and through the open gate into the *holy* place of the Temple itself. Further, to this spot, "the glory of the Lord," the Shechinah, or presence of God in the cloud and fire, "went from the City" (*i.e.*, the Holy of Holies of the Temple, where it had been in Solomon's time), "and stood upon the mountain, which is on the east side of the City" (Ezekiel xi, 23; compare also xliii, 2); and according to Zechariah xiv, 4, the feet of the Lord will stand again there at the final judgment. Further, in the account given in Nehemiah xii, 28, of the *singers* being called to the dedication of the restored city wall after the Captivity, those of the villages of Netophathi (the present Lifta), also those from the house of Gilgal, are mentioned. I understand by them, those from the Mount of Olives, as the old worshipping place there was a Gilgal,¹ and the dwellings close to it, *i.e.*, the present village of Tôr = "the house of Gilgal." For after this, the singers north of Mount Olivet, but in its neighbourhood, those of Geba and Asmaveth, are mentioned, and the reason is added: "for the singers had builded them villages round *about Jerusalem*;" towards the *west*, those villages stood on the heights, above and eastwards of Lifta.

¹ Gilgal = round, or circle.

We learn from the old Rabbis, that as the City of Jerusalem itself became too small for all Israelites at the great feasts to be able to eat their offering meals *in* it, as was ordained by the law (the *Camp*, meaning in later times the *City* of Jerusalem), a tract of ground outside the City was *sanctified* and *added* to it, and being regarded as *belonging to the City*, although outside the walls, was in dignity the same, *i.e.*, belonging to the *Camp*. It was on the *east* side of the town that such addition was made, from the wall eastwards to the Valley Kidron, and the slope and top of the Mount of Olives unto Bethany. This means, the *middle part*, marked II on the drawing, leaving out Scopus on the north and the Mount of Offence on the south. Within this holy circle the village Bethphage was situated, and within it took place the Ascension of our Lord.

The feet of our Lord very often stood on Olivet (*see* St. John viii, 1, 2, and Luke xxi, 38); on one of its rocks he sat looking westwards over to the Temple, and spoke of the destruction of Jerusalem, &c. (Matthew xxiv, 3; Mark xiii, 3). Over this part of Olivet he came to his glorious entry into the City as King (Matthew xxi, 1; Mark xi, 1; and Luke xix, 29, 37, 41). At its foot he endured in Gethsemane deep sufferings of soul; from one of its tops, or near to one of them, he ascended triumphantly to heaven (Luke xxiv, 30; Acts of the Apostles i, 9-12).

After these events it is very natural that in Christian times also this Mount of Olives and its sites were kept up and much venerated; so we find there, in course of time, churches, convents, and other similar establishments, and also tombs of various nations. During the Mohammedan occupation nearly all these have gone to ruin, and it is only within the last three decades that much has been built up again, principally by Christians. Thirty years ago, besides the Moslem village, "Et-Tôr" (which has since been greatly enlarged and improved), there were only some olive trees, a few vineyards, and on the highest top the Moslem burial ground with a small dome or Weli, and near to it the threshing floor. Much of the ground has since come, by purchase, into the hands of Christians. The greater part of the middle, or chief top, now belongs to the Russians, who have excavated the ground and found tombs with very fine Mosaics over them and Armenian inscriptions. They also discovered the foundations of a church, which they have built up again on the same place and of the same dimensions and style. They have also built lodging-houses or small convents on old foundations, planted many trees, and above all erected a very high, square-shaped belfry, standing alone, with very many bells of various sizes, amongst which is one very large. The tower bears a gilded cross, which shines very far round about into the country. On the western slope, near Gethsemane, about one-third up the height, the ground has also become Russian property, and there has been built an entirely new church in the pure Muscovite style, with seven towers, surmounted by onion-shaped domes and crosses above them. It is a very costly building, and looks strange in this neighbourhood, where there is nothing else of the kind.

The southern top, marked 2, is occupied by the Roman Catholics. A French lady bought the greater part of it, and two churches are being built, also a convent for nuns of the Carmelite order, some other buildings, and a fine "Campo Santo"—i.e., galleries in which are the Lord's Prayer in 24 languages extending round an inner court, with the tomb of the lady. A boundary wall has been made round the property, and trees planted and gardens laid out. East of this, where the middle top is connected by a narrow pass with another hill more to the east, on the eastern brow of which the village of Bethany is situated, were discovered some years ago some old foundations of a former church, with the celebrated "Bethphage" stone (see *Quarterly Statement*, 1878, page 51, or the "Jerusalem Volume of the Survey of Western Palastine," pages 331 to 340). The property was afterwards bought by the Roman Catholics, and the church is built up again, and a house for a watchman. There are many rock-cut tombs of the Christian time in the neighbourhood, and a little to the north there is a vineyard on the site of a former town or village. In tilling the ground, not only have stones come to light, but also pieces of marble and marble pillars, mosaics, cisterns, and water channels; also two open pools have been discovered. This place should be more systematically excavated. I consider it to be the village from which the disciples brought the ass (Luke xix, 30; Matthew xxi, 1, 2), leading it to the road going towards Jerusalem at the above mentioned pass, where the Bethphage stone now stands; for Jesus himself went not into the village, but only the two disciples, who brought from it the ass. Anyone coming up from Bethany, or leaving Bethany on the right hand, and coming through the vineyards, would have the site of this ancient village or town "over against" him.

The "*Kurm es Saiad*" or "*Viri Galilææ*" is the northern hill of the real Mount of Olives. Two pillars are standing on it in memory of the two men who appeared "in white apparel" to the disciples after the Ascension of our Lord, and said, "Ye men of Galilee, why stand ye gazing up into heaven?" (Acts of the Apostles, i, 9-11). From this (according to the tradition) the name of the mountain originated, but I think the name is still older. As pointed out above, when the people of Israel came together at the great feasts, a good many encamped outside the town, and the Galileans made their camp on this mountain, as those from the other provinces, and from foreign countries, took their places on the middle and southern mountains. After the Resurrection of Christ, mention is made of "Galilee," and of a "mountain" in Galilee, where the disciples were to see Him, and on that mountain in "Galilee," according to Matthew xxviii, 18-20, the last words uttered by our Lord were spoken; they are nearly the same as those recorded in Acts i, 6-8, as having been spoken just before His Ascension on *Mount Olivet*, so that very likely this mountain may be meant, which would not debar His appearing also to His disciples in the *country* of Galilee itself, as we know from John xxi, 1-14, that He did.

The Greek Convent in Jerusalem having long had some share in the

ownership of the vineyard, their Bishop Epiphanius, about ten years ago, bought all the property and enclosed it with a new wall, which is 3,500 feet long. The top of the hill is, to a considerable extent, flat, and slopes off in every direction. The piece of ground is not an exact square, but has crooked boundaries and sides of different lengths. Its shape and position are shown on the plan, which has been reduced from that of the Ordnance Survey.

Except a number of olive and fig trees, a low mound with a cistern beneath, and the two pillars above mentioned, nothing was on the place. The vines had been rather neglected. The pillars were standing in the open field; they seem to have been *expressly made for the purpose*, not intended to receive a capital or to support anything, simply to fix a spot for remembrance. Their average diameter is 15 inches; they are round, each with a cross in relief on its side, and at the top are some not very neat or classical mouldings all round; they are of the native hard reddish stone, and from the present surface of the soil 2 feet 8 inches high. Probably they go down 3 or 4 feet, to the original surface of the ground, having been, when put up, pillars of about 8 or more feet high. It would be interesting to ascertain their real height, and the old *flooring* round about, which, I think, will be found to be paved, or of mosaics, perhaps with inscriptions. When the boundary was made, the mason went straight on, by which the pillars were left *inside*, and in the possession of the Greek Bishop. But the other Christian denominations, especially the Roman Catholics, became irritated, and the Government had to settle the matter. A narrow lane, 10 feet wide was made, so that the pillars are now outside the Greek property, and pilgrims of any denomination may visit them without hindrance if the door is open. The key is kept by a Moslem, who built some houses on his own ground in the neighbourhood of the pillars. These houses are now rented to Russians, and the door is always open.

(a.) The Bishop's New Buildings.

Three entrances have been made in the new boundary wall, and inside roads leading to them laid out. The entrance in the west is just opposite the city, and a new road leads up to it, branching off from the old road a little above Gethsemane, and going up in a serpentine line as indicated on the plan; inside the ground rises as far as the cistern, which is situated at the highest point. The chief entrance is towards the south not far from the "pillars," in the neighbourhood of an old cistern. It has three gates, a large centre one and a small one on each side; the large one is opened only on festival days. On each side of this entrance is built a square room, one used at present by the gatekeeper, and the other as a temporary Greek chapel until the permanent one is finished, when it will be used as a museum for the antiquities found on the property. At the north-eastern corner another large entrance has been made, and a small residence for the Bishop and his servants, together

with a stable for animals, &c., also a new cistern. As this point is already on the slope towards the east, it affords a marvellous prospect over many mountains and valleys, the Jordan Valley, and the Trans-Jordanic land. In front of this entrance the main road from the village Et Tôr northwards runs on the top of the hills to Mount Scopus, to the villages 'Aisâwiyeh, 'Anatâ, and others, and to the Sultaneh road to Nablûs.

South of the Bishop's residence a good many rock-cut tombs were found, which may be called *catacombs*. Also near the southern corner, tombs were found, and a new Greek chapel has been erected there, measuring inside only 20 feet by 14 feet, having a door on one side and windows on the other, and covered with a dome. The outside, towards the north, is decorated with a Greek inscription.

Many trees have been planted and terraces made, and in many places old foundations were worked through. It was found that there is now a layer of earth 6 feet, and in parts 7 feet, deep, above the former surface of the ground.

During the progress of these works many discoveries were made which I will now describe.

(b.) A "Campo Santo," or Christian Burial Place.

Near the southern corner, 7 feet under the present surface of the ground, were found remains of walls, pillars, shafts, and capitals of the Corinthian order, a base still in its original situation, and near the walls, with which they form an angle, 15 Christian *tombs* of a high class were found in rows of five. There is first a flooring or pavement of stones, under that some *earth*, and then other stone slabs. When the latter were removed, they were found to be the lids or coverings of single graves, built of masonry. In them were found little bottles and similar things, and there were crosses on the covering stones. A good deal of mosaic flooring was also found, where there is no stone pavement, especially under the new chapel. At the south-western corner of the latter a tablet, all in mosaic, was exposed, with a Greek inscription, of which I give a copy one-tenth of its real size (No. 4). I give also drawings of three Christian tombstones; the crosses on them are on one in relief and on two engraved; two have Greek inscriptions,¹ as shown in the drawing. From all this it is clear that in the Byzantine time a Christian burial place existed here, covered (at least partly) with roofing supported by marble pillars of artistic design. The extent, or form, cannot be ascertained until the whole is cleared.

¹ These appear to be early Christian texts, with Greek crosses, as far as can be judged from the copy; the word *Μνημα*, "Memorial," occurs on 3a and 3b. The text No. 4 is evidently Byzantine, and seems to be the tomb "of Thy servant Anna."—C. R. C.

(c.) Catacombs.

Of these I present a rough plan, and have first to remark, that these excavations are all hewn in the rock, but the rock being of a soft nature, and of a sandy structure, and becoming wet and dry again year after year for many centuries, they have suffered greatly, as small particles are falling off every year. The edges are no longer sharp, and hence measurements and bearings cannot be taken with the exactness one could wish. Further, when the new boundary wall which runs in several places over these excavations was made it wanted foundation, so the excavations were walled up, or some unsafe parts of rock broken away, and new and good masonry put in. Moreover, in thoroughly clearing out the excavations for convenience sake they were made in some places a little wider or higher, so that the workmen might stand, and in consequence of all this, a plan may give a good idea of the whole, but will be far from representing exactly the original state of things. Apparently there were originally three groups of ancient Jewish rock-cut tombs, which later on were partly altered and used again by Christians, and at the same time many new caves and tombs were excavated.

The present entry to these caves is a hole, broken into the roof of a large room, where one has to descend about 15 feet. The old entrance is now walled up, it is in the north; a square hole, 2 feet wide and 2 feet 4 inches high, exactly as all the Jewish rock tombs have. A few steps lead into a Jewish room, 15 feet long and 13 feet wide, and $6\frac{1}{2}$ feet high. In the flooring is a kind of pool 2 feet 8 inches deep, 5 feet wide, and 7 feet long. On the side walls of the room are, towards the west, two ordinary *kokim*; towards the east also two, but very wide ones; towards the south, two of the usual ones, and another originally of the same size, but at a later period (very likely by Christians) enlarged, and its bottom made $3\frac{1}{2}$ feet deeper, so that a second, but small, room, was created. From this on the east, an opening leads into a cave with three Christian tombs, or rather graves. On the south is one *loculus*, and on the south-east an opening leads to a kind of passage. This was originally a square Jewish chamber $6\frac{1}{2}$ feet wide in each direction. In its flooring are cut three Christian graves, and on the east is a small regular Jewish chamber with two *bench graves*, i.e., a bench on which the corpse was put, one on each side of the passage, which went further eastward, but is now walled up. There is here a hole in the roofing, and consequently some daylight. In the corner of the square room one tomb (*koka*) runs obliquely into the rock. A kind of doorway leads from this chamber to a passage going in a nearly straight line southwards as far as the end of the excavations. On its right side there is a cave, accessible by a kind of doorway, with four Christian tombs, and to the left, first a flight of steps, and then an opening to a cave with three Christian graves parallel with the passage. Going on in the latter there is on the right side an open cave with three Christian graves at right angles to the pathway; then in the flooring of the latter is a pool about 5 feet long, 2 feet wide, and a little more than 2 feet deep. On the

right (west) of it is an unfinished cave, and to the left (east) a cave with three Christian graves. Further on there is on the right a square cave with two very wide graves, or troughs, probably Jewish, and to the left a real Jewish chamber with two bench tombs, the passage between them going eastward into another small chamber, which originally had a hole in its roof.

Proceeding along the pathway southwards, there is on the right hand an open cave with three Christian graves, from the northern of which an opening leads to another. On the left side of the road there is first a flight of steps leading up eastward, and from it another stair leading down southward to a number of Christian graves; I counted seven, but the wall towards the west is broken, and when creeping through, one comes to five other Christian graves, and passing over them westward comes up by a few steps into the pathway again. Passing southward through a kind of gate, one comes to a widening of the roadway, and has to step over graves hewn in the bottom; first over one situated across, then over two rows or sets of three each, parallel with the pathway. From the southern row, a wide door opens eastward to a cave with five Christian tombs, placed in the same way as the former. Towards the west there are none, but simply the rock wall.

Then comes again a pool in the flooring of the passage, to the left a flight of broken steps leading to a cave, and to the right (west) of the pool there is a wide opening of a cave with four Christian graves. Going on still, in the passage one has to step again over Christian graves; first over two lying across, and then over two very long ones (the longest in the whole catacombs) parallel with the passage. To the left (east) of them there is a cave with three Christian graves lying in the same direction, and on the right (west) side, only rock. The passage now becomes narrower, and one comes to another pool, a small one, with the usual depth, but under 3 feet wide in each direction. To the right and left of it are openings into caves, each of which has three Christian graves. Then opposite the pool is rather a narrow door leading into a chamber, apparently not finished and without any graves, and here the catacombs come to an end.

From this examination of these remains it appears—

(a.) That the tombs are of two distinct kinds, namely, Jewish and Christian. Running through the whole Jewish system there seems to be an idea of singularity, each tomb or grave is for one person, separated from others, and if ever two are found together there is a passage between them, and so no real connection, whereas in the Christian tomb the idea of brotherhood, one belonging to the other, is very striking. Through the whole goes the idea of community.

(b.) It is striking to find the number three so often. It seems to have been the rule to put three graves together.

(c.) One gets also the impression that they utilised space as much as possible. Straight lines and symmetrical effect they had not at all in view, simply usefulness; of beauty there is none.

ownership of the vineyard, their Bishop Epiphanius, about ten years ago, bought all the property and enclosed it with a new wall, which is 3,500 feet long. The top of the hill is, to a considerable extent, flat, and slopes off in every direction. The piece of ground is not an exact square, but has crooked boundaries and sides of different lengths. Its shape and position are shown on the plan, which has been reduced from that of the Ordnance Survey.

Except a number of olive and fig trees, a low mound with a cistern beneath, and the two pillars above mentioned, nothing was on the place. The vines had been rather neglected. The pillars were standing in the open field; they seem to have been *expressly made for the purpose*, not intended to receive a capital or to support anything, simply to fix a spot for remembrance. Their average diameter is 15 inches; they are round, each with a cross in relief on its side, and at the top are some not very neat or classical mouldings all round; they are of the native hard reddish stone, and from the present surface of the soil 2 feet 8 inches high. Probably they go down 3 or 4 feet, to the original surface of the ground, having been, when put up, pillars of about 8 or more feet high. It would be interesting to ascertain their real height, and the old *flooring* round about, which, I think, will be found to be paved, or of mosaics, perhaps with inscriptions. When the boundary was made, the mason went straight on, by which the pillars were left *inside*, and in the possession of the Greek Bishop. But the other Christian denominations, especially the Roman Catholics, became irritated, and the Government had to settle the matter. A narrow lane, 10 feet wide was made, so that the pillars are now outside the Greek property, and pilgrims of any denomination may visit them without hindrance if the door is open. The key is kept by a Moslem, who built some houses on his own ground in the neighbourhood of the pillars. These houses are now rented to Russians, and the door is always open.

(a.) The Bishop's New Buildings.

Three entrances have been made in the new boundary wall, and inside roads leading to them laid out. The entrance in the west is just opposite the city, and a new road leads up to it, branching off from the old road a little above Gethsemane, and going up in a serpentine line as indicated on the plan; inside the ground rises as far as the cistern, which is situated at the highest point. The chief entrance is towards the south not far from the "pillars," in the neighbourhood of an old cistern. It has three gates, a large centre one and a small one on each side; the large one is opened only on festival days. On each side of this entrance is built a square room, one used at present by the gatekeeper, and the other as a temporary Greek chapel until the permanent one is finished, when it will be used as a museum for the antiquities found on the property. At the north-eastern corner another large entrance has been made, and a small residence for the Bishop and his servants, together

with a stable for animals, &c., also a new cistern. As this point is already on the slope towards the east, it affords a marvellous prospect over many mountains and valleys, the Jordan Valley, and the Trans-Jordanic land. In front of this entrance the main road from the village Et Tôr northwards runs on the top of the hills to Mount Scopus, to the villages 'Aisâwîyeh, 'Anatâ, and others, and to the Sultaneh road to Nablûs.

South of the Bishop's residence a good many rock-cut tombs were found, which may be called *catacombs*. Also near the southern corner, tombs were found, and a new Greek chapel has been erected there, measuring inside only 20 feet by 14 feet, having a door on one side and windows on the other, and covered with a dome. The outside, towards the north, is decorated with a Greek inscription.

Many trees have been planted and terraces made, and in many places old foundations were worked through. It was found that there is now a layer of earth 6 feet, and in parts 7 feet, deep, above the former surface of the ground.

During the progress of these works many discoveries were made which I will now describe.

(b.) A "Campo Santo," or Christian Burial Place.

Near the southern corner, 7 feet under the present surface of the ground, were found remains of walls, pillars, shafts, and capitals of the Corinthian order, a base still in its original situation, and near the walls, with which they form an angle, 15 Christian *tombs* of a high class were found in rows of five. There is first a flooring or pavement of stones, under that some *earth*, and then other stone slabs. When the latter were removed, they were found to be the lids or coverings of single graves, built of masonry. In them were found little bottles and similar things, and there were crosses on the covering stones. A good deal of mosaic flooring was also found, where there is no stone pavement, especially under the new chapel. At the south-western corner of the latter a tablet, all in mosaic, was exposed, with a Greek inscription, of which I give a copy one-tenth of its real size (No. 4). I give also drawings of three Christian tombstones; the crosses on them are on one in relief and on two engraved; two have Greek inscriptions,¹ as shown in the drawing. From all this it is clear that in the Byzantine time a Christian burial place existed here, covered (at least partly) with roofing supported by marble pillars of artistic design. The extent, or form, cannot be ascertained until the whole is cleared.

¹ These appear to be early Christian texts, with Greek crosses, as far as can be judged from the copy; the word Μνημα, "Memorial," occurs on 3a and 3b. The text No. 4 is evidently Byzantine, and seems to be the tomb "of Thy servant Anna."—C. R. C.

put stone slabs to form low partition walls. The cone-shaped top or head of these posts must have been a very favourite form with the Jews. As it is found so often, I think it represents in some degree the cap of the high priest, as the Oriental Arabic-speaking Rabbis have even to this day a similar one.

No. 3 shows three tombstones : (a) with an inscription in Greek ; it has a cross in relief, as shown in the drawing ; (b) is a similar one, but the cross is not in relief but engraved ; (c) the same, but bearing only one letter.

C. SCHICK.

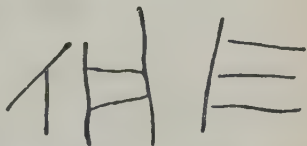
CURIOUS CAVE AT SARIS.

Some time ago M. Henri Baldensperger, of the well-known French bee-keeping firm of Baldensperger Brothers, who own an apiary near Saris, called on me, and in the course of conversation told me that some fellahin of the village of Saris had quite recently, whilst cutting firewood, discovered a cave in which were sculptured human figures.

Noticing the interest he had awakened, M. Baldensperger invited me to join him on a visit to the spot. I was yesterday (June 6th, 1889) able to avail myself of this kind invitation, and the following brief notes on the discovery may interest readers of the Palestine Exploration Fund's *Quarterly Statement* :—

On the hill to the south-west of Saris is a small pine grove called El Arb'aïn, which, like its sister grove at the shrine of El 'Ajamî, is one of the last relics of the forests which in ancient times covered this part of the country. From El Arb'aïn a bridle-path leads westward, and at about one-third of a mile distant runs along the top of a rock terrace, the edge of which is fringed with bushes. In the face of the low cliff behind these bushes is a hole by which we gain access to an artificial cavern 10 feet square, and at present from 3 to 4 feet high from earth-covered floor to flat ceiling. The entrance is at the eastern end of the north wall, and exactly opposite, in the south-east corner, is a rectangular hole or pit, lying east and west, 5 feet long and 2 feet 10 inches wide. It looks very much like the lower pit in the rock-cut wine-presses which are so frequently met with on our Judean hillsides. The walls of this pit or trough, which is almost full of earth and dried bones, rise from 3 to 4 inches above the floor, and are from 6 to 8 inches thick. In the centre of the north wall there is a channel cut just like those in wine-presses. The fellah who first showed the place to Mons. B. told him that there was writing on the top of these walls, but that a fellah who had dug in the cave in hopes of finding treasure, in his disappointment defaced it, lest it should reveal the exact spot to some more instructed and fortunate seeker. I noticed some marks or characters (?) here, which I copied.

About the centre of the east wall of the cave, which wall, being more exposed to the weather than other parts of the chamber, is much broken, is a rudely carved human figure in relief. The length of the body, in-



cluding the head, is 14 inches ; distance between elbows of uplifted arms, 9 inches.

On the northern wall at its western end, near the corner, is another figure, also with uplifted arms. Length of body, seen between present surface of floor and top of head, just 1 foot ; between the elbows, 7 inches. The legs, if it has any, must be dug for. We had no digging tools with us.

Excavation may show another trough in this corner. The whole place is dug out of the *nari* rock, which is soft to work, but becomes hardened by exposure to the air. I broke a fragment away from the eastern wall, and found it very hard.

Leaving it to others to fix the age of this cave, I would only remark that, judging from the way in which the figures stand out from the walls, I believe that they were cut at the same time that the cave was hewn out.

We saw no trace of cistern cement in any part of the chamber, nor could we find traces of a wine-press either on the terrace above or on that just outside it. Excavations may reveal more.

J. E. HANAUER.

INSCRIPTION AT BEIT EL KHŪLĪL.

On August 1st, 1889, I for the first time visited the mysterious ruin on the plateau about three miles north-west of Hebron, known as "Ramet el Khūlīl," or "Beit el Khūlīl."

It was about 6 p.m. when we entered the place through a gap in the western wall, and watered our horses at the troughs at the north-west corner of the platform that surrounds the beautifully-constructed Roman

well in the angle formed by the southern and western walls, which are the only parts of the building still existing. Whilst doing so my eye fell on a stone in the southern wall. It was lit up by the slanting rays of the declining sun, which revealed traces of an old inscription on it, and on two other stones immediately east of it projecting from the southern wall. I had unfortunately nothing with me with which a squeeze could be taken, but I at once sketched in my pocket-book what could be seen.

The first stone is in a sort of recess close to the south-west corner. On it I could see three letters—

E K N

On the westernmost of the two projecting stones it was easy to distinguish the following characters—

Δ □ Λ Ν Α
Δ Η Γ

On the next stone, immediately to the east, but at a lower level, were the characters—

Χ Α Ν Ε

I pointed out these vestiges of ancient writing to my companion, who saw them very plainly. We again visited the spot on our return journey, but as at that time the stones were in the shade we could not distinguish the inscriptions so easily. When I next go there, which will probably be soon, I hope to take paper and attempt a squeeze. The letters are large, but the stones weather-worn.

J. E. HANAVER.

RECENT DISCOVERIES, NOTES, AND NEWS FROM GALILEE.

Haifa.—Last month some natives working at the new road from Haifa to Nazareth discovered, at a distance of 2,300 metres from the ('Akka) city gate, a cave lying to the south of the road, in a rocky field. They came upon it whilst chasing a hare, which suddenly disappeared in a bush which was found to conceal the small opening of the cave. After having cleared away the earth about the entrance and a heavy stone which still partly closed the doorway, they found a chamber excavated in the soft Nâri rock, 5 feet 6 inches long in its direction from north to south, 7 feet 3 inches across its southern end, and only 5 feet 2 inches across its northern wall, in which is the door.

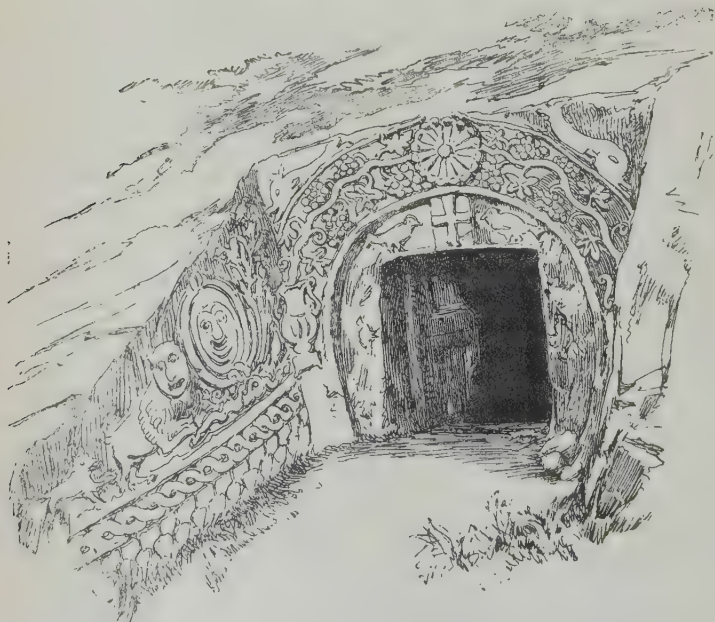
In the southern wall I found two kokim, each 5 feet 6 inches long, 2 feet wide, and 2 feet 6 inches high; in the eastern wall one koka of about the same size, and in the western wall also one koka, 6 feet long, 2 feet wide, and 3 feet high. The height of the room must have been 6 feet originally. There is a slanting vestibule, and the doorway is 2 feet high, 1 foot 6 inches wide on the top, and 2 feet 3 inches at the bottom; the stone which closed it was rectangular with rounded corners. When I visited the cave native curiosity had already rooted up the interior in hope of finding antiquities, and had carried away four sarcophagi which were found in the kokim, but I soon succeeded in finding three of them. They are made of pottery ware, very like that found at 'Abellin, and described by the late Mr. Laurence Oliphant, *Quarterly Statement*, April, 1886, p. 80. Each one has an interior length of 5 feet 4 inches, a width of 1 foot 2 inches, and a depth of $6\frac{3}{4}$ inches; the projecting upper rims were $2\frac{1}{2}$ inches wide, and about 2 inches thick. The lids were all broken into fragments; they were fitted into the coffin by small grooves, and had a simple line ornamentation on their upper surface. The cement of which the coffins were formed is of a very good compact quality, a mass composed of sand and "humra," or pounded pieces of jars and other earthenware, and lime; no influence of weather or time was discoverable, although the sides and bottom of the mass are but three-quarters of an inch thick. The fourth sarcophagus had, as before said, disappeared, but I happened to find its lid, broken into three parts; it measures only 3 feet 3 inches in length, 6 inches in width at one end, and $6\frac{3}{4}$ inches on the other, with a curved handle on the top, and ornamented with waving lines running parallel to the length of the lid. This coffin evidently was that of a child. Besides these coffins, a gutter of pottery ware, 1 foot 5 inches long and $2\frac{1}{2}$ inches wide, was also found, for what purpose intended I could not make out; also a quantity of fragments of lachrymatories.

Whether any other antiquities worth mentioning were discovered besides those enumerated, the future may show; for the present the

discoverers are put under lock and key by the authorities. The vicinity of this cave seems to me to be an ancient forgotten site, probably the burial-place of *Palmarcea*, for all the rocky cliffs along the slope of Mount Carmel show indubitable signs of artificial caves with oval doors, cisterns and oil presses, quarries, circular holes in the flat rocks, &c. ; the terraces of this piece of ground, planted with olives, and called El Khalleh الخلة are bordered by old, strong walls. One of the cisterns shows an upper basin, 10 feet square, connected with a lower one, 7 feet square, by a canal ; close beside it the rock shows three steps, and on the flat top a circular hole, 1 foot 5 inches in diameter, and a little over a foot deep, with small channels cut beside it into the rock of the form of the Roman letters, M and K. The zeal of the natives in cultivating this portion of land, in hope of the coming railway to Damascus, may soon bring new discoveries to our knowledge.

Shefa 'Amr.—In a former report I mentioned the discovery of some caves near Shefa 'Amr. I have since come across them again, and although they had been turned into cisterns and were full of rain-water, and therefore could not be planned, I give a sketch of the curious rich ornamentation above the entrance and on both side walls of the rock-cut

TOMB AT SHEFA 'AMR.



FROM A PHOTO BY WM SIMPSON, AUG. 1889

vestibule. A part of this ornamentation is weather-worn. The cross

above the door lintel proves their Christian origin; also the A and Ω aside of it. The doorway, facing north, is 2 feet 4 inches high and 1 foot 9 inches wide, and closed by a stone gate, still working; a frame around it contains vine leaves and berries, growing out of a pot, and birds. The vestibule in front of the door is cut out in a slanting form from the rock; each of the corners formed between arch and sides are filled out with a fish ornament. The side walls have allegorical figures, a curious human face (probably the sun), to the side of it a lion, followed by a smaller animal, probably a jackal; birds fill up the small empty spaces; next to the pot above mentioned we find a tree with two fruits like pomegranates; a wreath ornament is placed below the human face. These ornamentations are framed by a double cornice at the bottom of the cut, which seems to represent in a primitive manner the egg and arrow-head ornament of the Greeks. Several steps lead from the surface down to the bottom of this rock-cut vestibule, which has a length of 4 feet 10 inches, a height of 3 feet 5 inches at the door, and of $1\frac{1}{2}$ feet near the steps, and a general width of 3 feet 7 inches. As in the other tombs near by, the slant of the face of the rock was used to form the vestibule. In the "Memoirs" of the Palestine Exploration Fund (vol. i, pp. 340, 343) similar caves and ornamentations near Shefa 'Amr are mentioned, and attributed to the Byzantine period.

'*Ain es Sufsâfeh*.—The heavy rainfalls of last winter washed away the earth around 'Ain es Sufsâfeh, a spring near Nazareth, in the Wâdy M'alûl, and brought to light a broken sarcophagus, built into the wall of the well, at a depth of 3 feet below the former surface of the surrounding ground, where it had doubtless been used before as a trough to water the flocks. The sarcophagus, as far as it can be seen, has a width of 2 feet 3 inches on the outside, and a height of 2 feet 5 inches, it is made of a hard limestone, has simple ornaments on the top and bottom, and a weather-worn wreath ornament on one of the exposed sides.

Mughâret rabâ' Jessâs مغارة رباع جساس. This was the name given to a cave supposed to be in the neighbourhood of the Kubr ez Zîr, an ancient tomb about 500 yards north-east of el Harbaj (see sheet V of large map) in the Kishon plain. The Zîr زیر was, according to local Arab traditions, the head of the mighty Bedawîn tribe called Beni Halâl بنى هلال who lived at or about the time of the Prophet Mohammed, in the country between Nazareth and Haifa; and here and there in Galilee we come across a spot to which his name is attributed, as Kusr ez Zîr, at M'alûl, near Nazareth (Memoirs, vol. i, p. 322); Tell ez Zîr, a mud mound close to the palm groves east of Haifa, &c. The tradition relates that Zîr had a brother named Kleib, كليب and a cousin named Jessâs, جساس who was the head of the tribe of the Beni Murra, بنى مرة and made war upon his cousins, by whom he and his tribe

were entirely destroyed, and that the bodies were buried at the cave mentioned, near the village of Harbaj, which still bears the name of Mughâret rabâ' Jessâs, "the cave of the comrades of Jessâs." Near el Harbaj an ordinary Bedawîn grave, 10 feet long and 3 feet across, surrounded by rude, large stones, is shown as that of ez Zîr himself, and the Bedawîn have used the venerated spot as a general burial place. About 150 yards north of it two beautiful terebinth (*butm*) trees mark the spot which by others is considered to be the real grave of ez Zîr. Below these trees we see a singular rock, in which steps seem to have been hewn, with a flat top about 2 feet square; time and weather have split the soft limestone rock into two pieces. Immediately adjoining it a number of perennial springs rise and form the head of the small Wâdy Harbaj, which joins the Kishon; coloured rags mark the terebinths as holy *fakîri* trees, which point to a period of Arab pagan history, for I do not hesitate to believe that the singular rock, with traces of channels, and holes and steps, once served as an altar for pagan worship. Some 600 yards due east of the Kubr ez Zîr, at the foot of a rocky slope, near where Sheet V of the large Map marks a small ruin called Abtân, the renowned cave of Jessâs, the site of which had been nearly forgotten by the neighbouring Bedawîn and Fellahîn, was discovered again during last winter. A Bedawy led me to the spot, which I found closed up again by large, unhewn stones; after having moved them away, I crawled on hands and body into the cave, but had to break my way first through heaps of human skulls, with which the cave was partly filled; a quantity of other bones of the human skeleton were lying about in disorder, but it seemed to me not corresponding in number to the 60 skulls which I counted lying in my immediate neighbourhood. The skulls are still in a good state of preservation, only the jaws were mostly fallen off, and the teeth gone. The interior of the cave seems natural; no signs of an ancient tomb, but it may have been widened out of the soft and crumbling rock; it is entirely dry, which fact accounts for the preservation of the human remains for so long a time. Returning towards el Harbaj, the Bedawy guide took me most secretly by the hand, led me round the hill and then a little way up the slope, and just in front of the village, showed me a recently opened second cave, which I entered, and found a large number of human skulls, in about the same condition as those of the cave above described. Near its natural entrance, formerly closed by a single rough slab, I found the skeleton of a Bedawy woman, still partly clothed with the characteristic blue linen wound around her head, like that of a mummy. This skeleton is evidently of a later date. This cave also seems natural. My guide attributed to both of the caves the name of Jessâs. On my second visit I found them closed up again by the Bedawîn. On a stone of the Bedawîn cemetery near the Kubr ez Zîr, I remarked the following ancient *Wasm*, or tribe-sign , but I could not find out by which tribe it is, or was, used. By this discovery, Arab tradition with regard to the "brave and giant Zîr" is again awakened among the native population of

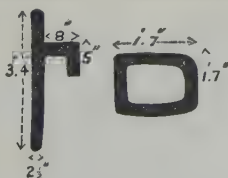
the district, and story-tellers take advantage of the long nights of Ramazan to repeat to breathless listeners the stories connected with the great Bedawî warrior.

'Akka.—A Maronite gentleman of 'Akka brought me lately a fine antique head carved out of the marble-like white limestone of *Jâlis*, near 'Akka. The head, which measures 7 inches in height, has a Greek profile; the chin is partly broken; around the forehead a string of jewels is wound, and held together by a rectangular ornament representing a precious stone, with tassels hanging down to the eyebrows. This jewelry resembles the ornaments now worn by young Arab brides at their wedding. The workmanship of this head, though not peculiarly fine, is nevertheless good. It is said to have been found among the *débris* very near the city gate of 'Akka. The same man showed me three other antiques: a small marble head, with a negro profile and curled hair, partly spoiled, 4 inches high; a little horse, 4 inches long, made of copper, with holes on the sides evidently to fasten the figure of the rider, which is lost; and a small idol, 3 inches long, representing a Salamander on one side, and (probably) a young frog on the other, apparently of Phœnician origin. The stone of which this is worked is very hard, black, and has a shining surface, even a sharp knife makes no scratch on it. These also were found in and near 'Akka.

Tantûra.—Very near the rock-cut passage which connects the shore of Tantûra with the inland plain, due east from the old tower of Tantûra, at a rocky spot in which numerous caves are cut (*see* "Memoirs," II, Sheet VII, p. 11), I discovered an apse cut into the rock. The apse is 1 foot 2 inches, more than semi-circular; the semi-diameter of the interior is 10 feet 3 inches; two steps lead up from the present floor to the surface of the rock, each measuring 1 foot 7 inches in width and 1 foot 3 inches in height, so that the radius of the outer circle is 13 feet 5 inches.

At each end and in the middle of the interior semi-circle I found a square hole, $11\frac{1}{2}$ inches broad, $9\frac{1}{2}$ inches wide, and 6 inches deep, evidently intended for pillars to be built in. The bearing of the main axis is E. 18° S. To the west is a quarry with stones not quite broken out of the rock, and I therefore believe that the work is an unfinished Basilica.

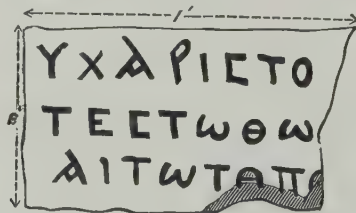
Dustrey.—Near *Athlît*, on the eastern cliffs of Khurbet Dustrey, a little north of the rock-cut passage, on a nearly inaccessible cliff, I found the following marks engraved in the rock, which I do not find mentioned in the "Memoirs" Is this a gigantic "wasm" of an old Bedawî tribe, or is it



a mason's mark? The engraving is 2 or 3 inches deep and about $2\frac{1}{2}$ inches

wide, and the length of the principal character is 3 feet 4 inches. These marks very easily escape detection owing to their height from the ground.

Umm el 'Alak near *Bureikeh* (Sheet VIII.).—Here the following Greek inscription on a small marble slab was shown to me, it had been dug out of an old Bedawin (?) cemetery near :



G. SCHUMACHER.

METEOROLOGICAL OBSERVATIONS.

SARONA, 1885.

THE numbers in column 1 of this table show the highest reading of the barometer in each month ; the maximum for the year was 30·162 ins., in December. In the years 1880, 1881, and 1884 the maximum was in January, in 1882 in February, and in 1883 in December, as in this year ; the mean of the five preceding highest pressures was 30·224 ins.

In column 2, the lowest reading in each month is shown ; the minimum for the year was 29·482 ins., in April. In the years 1880 and 1884 the minimum was in April, as in this year, in 1881 in February, in 1882 in July, and in 1883 in January ; the mean of the five preceding lowest pressures was 29·518 ins.

The range of barometric readings in the year was 0·680 inch ; the mean of the five preceding years being 0·706 inch.

The numbers in the 3rd column show the range of readings in each month ; the smallest was 0·192 inch, in October, and the largest, 0·710 inch, in September.

The numbers in the 4th column show the mean monthly pressure of the atmosphere ; the greatest, 29·950 ins., was in December. In the years 1880, 1881, 1882, and 1884, the greatest was in January, and in 1883 in February ; the smallest, 29·657 ins., was in August. In the years 1880, 1882, and 1883, the smallest was in July, in 1881 and 1884, in August, as in this year.

The highest temperature of the air in each month is shown in column 5 ; the highest in the year was 103°, in May. In the five preceding years, viz., 1880, 1881, 1882, 1883, and 1884, the highest temperatures were 103°, 106°, 93°, 106°, and 100° respectively. The next in order was 98° in October, and 94° in September. The first day in the

year the temperature reached 90° was on March 16, in April it reached 90° on one day; in May it reached or exceeded 90° on six days; the highest in the year, 103° , took place on the 23rd of May, and on the 10th of this month the temperature reached 102° ; in June it reached 90° on two days; in August on three days; in September on four days; and in October on seven days; therefore the temperature reached or exceeded 90° on 24 days; in the year 1880 on 36 days; in 1881 on 27 days; in 1882 on 8 days, in 1883 on 16 days, and in 1884 on 14 days.

The numbers in column 6 show the lowest temperature in each month. The lowest in the year was 38° on the 19th of March; the next in order was 39° on both the 11th and 20th of March, and in no other month throughout the year was the temperature below 40° , therefore the temperature was below 40° on 3 nights in the year; in 1880 it was below 40° on 13 nights; in 1881 on 2 nights; in 1882 on 13 nights; in 1883 on 2 nights, and in 1884 on 9 nights during the year.

The yearly range of temperature was 65° ; in the five preceding years, viz., 1880, 1881, 1882, 1883, and 1884, the yearly ranges were 71° , 67° , 59° , 71° , and 68° respectively.

The range of temperature in each month is shown in column 7, and these numbers vary from 22° in July to 52° in March.

The mean of all the highest temperatures by day, of the lowest by night, and of the average daily ranges of temperature are shown in columns 8, 9, and 10 respectively. Of the high day temperature the lowest, $62^{\circ}\cdot3$, is in January, and the highest, $87^{\circ}\cdot1$, in both August and September; of the low night temperature the coldest, $45^{\circ}\cdot6$, is in February, and the warmest, $68^{\circ}\cdot8$, in July; the average daily range of temperature, as shown in column 10, the smallest, $15^{\circ}\cdot7$, is in January, and the greatest, $23^{\circ}\cdot4$ in May.

In column 11 the mean temperature of each month is shown, as found from observations of the maximum and minimum thermometers only. The month of the lowest temperature was January, $54^{\circ}\cdot4$, and that of the highest was August, $77^{\circ}\cdot7$. The mean temperature for the year was $65^{\circ}\cdot9$, and of the five preceding years, viz., 1880, 1881, 1882, 1883, and 1884 were $66^{\circ}\cdot4$, $66^{\circ}\cdot7$, $65^{\circ}\cdot5$, $65^{\circ}\cdot7$ and $65^{\circ}\cdot7$ respectively.

The numbers in columns 12 and 13 are the monthly means of a dry and wet bulb thermometer taken daily at 9 a.m. In column 14 the monthly temperature of the dew point, or that temperature at which dew would have been deposited at the same hour is shown; the elastic force of vapour is shown in column 15. In column 16 the water present in a cubic foot of air is shown; in January it was as small as 4 grains, and in August as large as $7\frac{1}{2}$ grains. In column 17 the additional weight required for saturation is shown. The numbers in column 18 show the degree of humidity, saturation being considered 100; the smallest number indicating the driest month, is 50 in October, and the largest, 76, both in January and February; the weight of a cubic foot of air in grains under its pressure, temperature, and humidity at 9 a.m., is shown in column 19.

The most prevalent winds in January were N. and N.E., and the least prevalent were S.E. and W. In February the most prevalent were N. and S., and the least were E. and W. In March and April the most prevalent were W. and S.W., and the least were N.E. and E. In May the most prevalent was W., and the least were N.E., E., and S. In June the most prevalent were W. and S.W., and the least were N. and N.E. In July and August the most prevalent were W. and S.W., and the least were N, E., and compounds of E. In September the most prevalent were W. and S.W., and the least were E. and its compounds. In October the most prevalent was S., and the least were N. and S.W. In November the most prevalent was S., and the least were N. and compounds of N, and in December the most prevalent winds were S. and S.E., and the least were N. and S.W. The most prevalent wind for the year was W., which occurred on 69 times during the year, of which 14 were in July, and 12 both in May and June; and the least prevalent wind was E., which occurred on only 7 times during the year, of which three were in December, two in October, and one in both January and June.

The numbers in column 29 show the mean amount of cloud at 9 a.m.; the month with the smallest is August, and the largest January. Of the cumulus, or fine weather cloud, there were 113 instances in the year; of these there were 16 in April, 13 in June, 12 in both September and December, and only 4 in November. Of the nimbus, or rain cloud, there were 26 instances in the year, of which 10 were in January, 6 in December, and 5 in March, and only 3 from April to November. Of the cirrus there were 51 instances. Of the stratus 24 instances. Of the cirro-cumulus 39 instances. Of the cirro-stratus, 9 instances; and 103 instances of cloudless skies, of which 14 were in November and 13 in August.

The largest fall of rain for the month in the year was 7.89 ins. in January, of which 2.15 ins. fell on the 10th, 1.30 inch on the 31st, and 1.10 inch on the 11th. The next largest fall for the month was in December, 7.29 ins., of which 2.14 ins. fell on the 24th, and 1.68 inch on the 25th. No rain fell from April 11th till the 15th of May, when 0.12 inch fell; then none fell from the 15th of May till the 10th of June, when 0.38 inch fell, next day, the 11th, when 0.18 inch fell; and then there was no rain from this day till the 5th of October, a period of 115 consecutive days without rain. In 1880 there were 168 consecutive days without rain; in 1881, 189 consecutive days without rain; in 1882 there were two periods of 76 and 70 consecutive days without rain; in 1883, 167 consecutive days without rain; and in 1884, 118 days without rain. The fall of rain for the year was 20.06 ins., being 8.62 ins., 2.03 ins., and 10.00 ins. less than in 1880, 1882, and 1883 respectively, and 2.57 ins. and 1.33 ins. more than in 1881 and 1884 respectively. The number of days on which rain fell was 63. In 1880 rain fell on 66 days, in 1881 on 48 days, in 1882 on 62 days, in 1883 on 71 days, and in 1884 on 65 days.

JAMES GLAISHER.

NORMAN PALESTINE.

IN the last chapter of "Syrian Stone Lore" I have given a general view of the state of Palestine between the years 1099, A.D., and 1291, A.D., during which time the country, in part or altogether, was ruled by the Franks. As regards the geography of Syria, there is no period concerning which we know as much as we do of the mediæval topography of the Frankish kingdom. Even in the later period of the Moslem rule, the accounts of the country are mere sketches compared with the full details obtainable from contemporary documents (the Cartularies, the Chronicles, and the Pilgrim Guides), which have been collected by various scholars, among whom De Vogüé, Rey, and Tobler, are the most distinguished.

In collecting, in index form, the names of places mentioned in the above-noted works, I find that they number between 600 and 700 in all within the limits of the Survey of Western Palestine, which represents the original Kingdom of Jerusalem before the conquests in Moab and Gilead, and in the land of Suhete (N.E. of the Sea of Galilee), and in the land of Shouf (near Sidon), which formed the important fief of the Barony of Sagette. This topography has been carefully collected and arranged by Rey ("Colonies Franques," Paris, 1883), and only a very few place names can be added to his lists. He has also successfully identified a very large proportion of the sites, but as he apparently was not in possession of the Survey map, and as the Survey Memoirs were unpublished at the time, a considerable amount of additional identification becomes possible, and only a very small proportion of these sites are left without location on the map. In some cases I venture to differ from M. Rey, but the value of his work as a whole needs no acknowledgment.

In addition to this work, the sources of information which I have found most valuable include the "Cartulary of the Church of the Holy Sepulchre," the history of King Richard's campaign, by Geoffrey de Vinsauf, the topographical works of John of Wirzburg and of Theodoricus, and the Chronicles in Bongar's "Gesta Dei," which includes Marino Sanuto's account of Palestine. To these may also be added the "Citez de Jherusalem," which I have recently had occasion to study again. The "Cartulary of the Holy Sepulchre Cathedral," contains the names of about sixty villages in Palestine, and the description of property is, in some cases, so detailed as to need a large-scale map, like that of the Palestine Exploration Fund, for its illustration.

The recovery of 600 place names in Western Palestine represents a name for every third mile in distance. We thus possess what amounts almost to a Domesday book of the country, dating nearly as early as our famous English work. It is very interesting to note, that in this nomenclature, taken as a whole, the native language is adopted by the conquerors, though they sometimes gave a second Frankish name to a place, and gave Norman names to their castles. The attempts to reproduce the

Arabic names are on the whole creditable, though without any systematic orthography, and the documents, as a whole, have suffered comparatively little from copyists' errors. We must not forget that distinguished Franks were able both to speak and to write Arabic; and the mediæval topography forms a substantial link between the old Hebrew and the modern Arab nomenclature, and shows us not only that the country is practically unchanged since the 12th century, but that a severe test may be so placed on the character of the Survey work, to which test it answers in a very satisfactory manner.

From the identification of the towns it becomes possible also to trace the borders of the various sub-divisions of the kingdom, including the County of Jaffa and Ascalon, the Seigneuries of Arsur, Cæsarea, Caiffa Nâblus, and Caïmont, the possessions of the cathedral of the Abbey of St. Sion, and of the Abbey of Mount Tabor.

After the loss of Jerusalem we find the feudal lords selling their lands to the Templars, the Hospitallers, and the Teutonic knights, but much earlier we find the Church to be growing richer from year to year with lands bequeathed by those who had won them with the sword.

After 1187 we gather little or nothing of the topography of the Judean and Samaritan hills which fell to Salâdin with the lands east of Jordan, but in 1191 we have accounts of the topography of Sharon and the Philistine plain, and down to the end of the 13th century the Teutonic knights and the Venetians held nearly the whole of Galilee and the sea coast from Acre to Sidon, and further north.

The Teutonic Order bought out the rights of the earlier nobles and were left undisturbed by agreement made in 1240 A.D. with an upstart Sultan of Damascus.

The common term for a village in the Norman documents is *casale* (or in Latin *casella*) which William of Tyre explains to mean a place of 100 houses or more, paying a tax of one bysant each. This word is, as a rule, however, only applied to places with a Norman name.

As a little problem in exact topography we may take the explanation which is so clearly to be obtained from Sheet VIII of the Survey Map, of the Deed numbered 155 in the Cartulary of the Holy Sepulchre Cathedral (E. de Rosière's Edition, Paris, 1849). In this Hugh, Lord of Cæsarea Palestina, gives to the Canons:—

"The mountain contiguous to the Garden of Fiesse (otherwise Defiesse), where the fountain springs form a conduit, beginning (on the other side) from the road which comes from Braicæt to the casale of the Holy Sepulchre, and goes east by the cave between two mountains by the torrent, and comes to the little mountain between the said mountain and the Mountain of Broiquet (and other mountains), and by the old limekiln in a straight line to the thörn in the plain dividing the casale of the Holy Sepulchre (Fiesse) from the land of Sabarim of the Hospital." He also gives the Casale Bubalorûm.

This property can be traced exactly on the Survey Map. The site of

Defiesse is the ruin *Dufeis*, in the corner of the Sharon plain, under Carmel. The garden is shown on the map north of the ruin, and by it a spring ('Ain Isn'ain), from which starts the conduit or aqueduct which runs to Cæsarea. The road from Braicæt, which goes east, I take to be the road from the ruin *el Bureij* (about a mile to the west), this passes up a valley, as stated in the text, and there is a cave on the valley side marked on the map. The Mountain of Broiquet is clearly the hill north of this valley on which the little village, *el Bureikeh*, is marked, while the Sabarim of the Hospital is evidently the village of *Subbarin*, rather more than a mile to the north-east in the same valley. Thus within a radius of two miles we can identify every local name mentioned, with the spring, garden, aqueduct, cave, vailey, road, and mountains noted. The Casale Bubalorum, given at the same time is, I think, the ruin *Bablân*, south of *Dufeis*.

The ruins present nothing but a few walls, according to the "Memoirs," but the nomenclature is unchanged.

The results of the Index, which I have now completed, may best be shown on a map, but the cases in which new identifications are possible, which are not mentioned by preceding writers, may be here enumerated.

Achara, a fief of Chateau du Roi (M'alia), in Galilee, is probably the modern village 'Akrîth (Sheet III).

Amouhde, a casale near Ascalon, is now the ruin 'Amûdeh (Sheet XX).

Artabec, sold to the Hospitallers in 1135, east of Kalensone, is perhaps the ruin *Yobek*, in the required position (Sheet XI).

Aschar, a casale given in 1115 to St. Mary of Josaphat, apparently in the Seigneurie of Naples, is probably the village 'Askar (Sychar), near Nâblus (Sheet XI).

Assera, given to the Hospitallers by the Seigneur of Bessan, seems to me to be the village 'Asîreh (Sheet XI).

Assir or *Serra*, a casale belonging to Ramleh, seems probably to be *Yâzur*, near Jaffa (Sheet XIII).

Mahumeria of *Cathara*, in Ascalon, called *Viridis* in Latin (No. 58, Cartulary of Holy Sepulchre). This is interesting. *Cathara* is evidently *el Khudr*, "the green one," and in Ascalon there still remains a little mosque, so called. *Mahumeria* or *Mahomerie* was a crusading word for a mosque. The writer in this case knew Arabic, as shown by his rendering *Cathara* by *Viridis*.

Balaton a casale of Chateau du Roi in Galilee, probably *Belatân*, west of M'alia (Sheet III).

Belhatuouahin probably for *Abu et Tuwahîn* "father of mills," was a casale given to the Hospitallers in 1136 by Hugh of St. Abraham (Hebron), to be sought in the Hebron hills, probably *Deir et Tahûneh* (Sheet XVII), which, like many other places held by the religious orders in the 12th century, retains the name *Deir* or "monastery."

Belmont, as I have shown in the "Memoirs" (vol. iii, p. 18), appears to

be *Sôba* (Sheet XVII). M. Rey appears to have come to the same conclusion, though he does not mention the distance and direction noted by Brocardus, which is strongly in favour of this identification. The remains of the Crusading Castle are still visible at *Sôba*.

Benelabeth, a village belonging to the Holy Sepulchre Cathedral, seems to me to be a copyist's error for *Beni Hârith*.

Bene Hatie, mentioned with the preceding is perhaps the present *Kefr 'Atya* (Sheet XIV).

Betheligel, also noticed in the Cartulary of the Holy Sepulchre, is perhaps *Beit Likia* (Sheet XVII).

Bether, given by Baldwin II to N. Dame de Josaphat is probably *Bittîr* (Sheet XVII).

Bethsurie, Cartulary of Holy Sepulchre, probably *Beit Surik* (Sheet XVII).

Bet Digge, in the same list apparently the present *Beit Dukku* (Sheet XVII).

Beze, a casale belonging to Bethel given by Balian d'Ibelin to the convent of St. Joseph of Arimathæa seems to be *Deir Ibzî'a* near Bethel (Sheet XIV).

Bombrac, or *Bombræ*, in the Jaffa plain (Itin. Ric. iv, 30), is the present *Ibn Ibrak* (Sheet XIII).

Buffles, or Casale Bubalorum, as before noted, seems to be the ruin *Bablân* (Sheet VIII).

Cala, a place between Ramleh and Mirabel, and *Chole* near Ramleh, with *Gul*, a casale of the Abbey of St. Sion, appear to be the village *Kâlch* (Sheet XIV).

Casracos, near Aschar, in the Seigneurie of Naples, is probably *Kefr Kâs* (Sheet XI).

Cedo, a casale of the Abbey of Mount Sion, near Jerusalem, is perhaps the ruin *Kuriet Suidch* (Sheet XVII), where there is a crusading inscription on a lintel stone, as given in the "Memoirs."

Courcoza, a casale in the Hebron district, is perhaps, the ruin *Kurza* (Sheet XXI).

Dere, a casale of the Church of St. Gilles (Sinjil) is perhaps *Deir es Sudân* ("Monastery of Cassocks") west of Sinjil (Sheet XIV).

Derhassen, a casale of the Holy Sepulchre Cathedral, is the ruin *Deir Hasan* (Sheet XVII).

Der Sabe, in the same category, is the ruin *Deir esh Shabîb* ("Monastery of Youths" Sheet XVII).

Derxerip, in the same Cartulary, is perhaps the present *Dier Turcif* (Sheet XIV); it is mentioned with the preceding.

Engara, a casale of the Venetians in the region near Acre, probably the ruin *'Ain Haur* (Sheet III).

Farachiem or *el Farachie*, a casale of the Pisans in 1189, possibly *Ferâsîn* (Sheet VIII).

Feituta or *Beitata*, a casale given to the Hospitallers by Hugh of St. Abraham (Hebron), is the present ruin *Fattâtah* (Sheet XX).

Galafice, from its position seems to be the village *Ikhneifs* (Sheet V).

Galilee, a large fief in the maritime plain, appears to me to be clearly the modern *el Jelil*, the Chateau des Plaines east of it being the present ruined castle at Kalensaweh.

Gemail, the tithes of which belonged to St. Mary of Josaphat. Perhaps *Umm el Jemâl* near Abu Dis (Sheet XVII).

Geschale, apparently in the Philistine plain, appears to be the ruin *Kashkaliyeh*, south of Beit Jibrin, which town belonged to the Knights Hospitallers as did four ploughs of land at Geschale (Sheet XX).

Gez, a casale of Chateau du Roi, obtained by the Teutonic Knights in 1289, appears to be *Jett*, south of M'alia (Sheet III).

Heulem, a casale paying tithes to the Abbey of Mount Tabor, clearly the village *'Aulam* (Sheet IX).

Heedir, a casale of Mount Tabor. Perhaps *el Haditheh*, the *x* here, as in a previous case, being a mistake for *t*.

Hubin, a casale of the Holy Sepulchre Cathedral, probably *Hubîn*, a ruin with a good spring of the same name (Sheet XVII).

Huxemia, in Lower Galilee, mentioned in the same Cartulary, seems from its position (see Nos. 124 and 149 of the Cartulary) to be *Iksal* (Sheet VI), "the cave near Casale Huxemia," might be the curious hermit cave called *el Mat-hûneh* above Iksal.

Josaphat was a place north of Jerusalem, mentioned by Fetellus and by Marino Sanuto, apparently *Sh'afât* (Sheet XVII).

Jerraz, in or near the Jordan valley, and given in 1115 to St. Mary of Josaphat, seems to be the large ruin of *Yerzeh* (Sheet XII).

Kefreachab, Cartulary of Holy Sepulchre No. 144, and No. 54, is clearly *Kefr 'Akâb* (Sheet XVII).

Lahemedie, a Venetian casale in the country, near Tyre, probably *el Hammediyeh* (Sheet I).

Lecara, mentioned with Iebul in Lower Galilee, is clearly the ruin *Kâra*, near *Yebla*.

Laremedie, a Venetian casale, seems to be the modern *Rumeidiyeh* (Sheet I).

Maledoin, the name of the castle on the Jericho road (Sheet XVIII), is evidently a corruption of *Militum*. In the Onomasticon (see "Memoirs," vol. iii, p. 172) it is called *Castellum Militum*.

Mangana, a casale given to the Abbey of Mount Tabor in 1101 A.D. by Tancred, seems to be *Umm Jânieh*, on the Jordan (Sheet VI).

Migedell, a casale near Caco, in the Maritime plain, appears to be *Mejdel Yâba* (Sheet XIV).

Meimes, given to the Hospitallers by Hugh of St. Abraham, is no doubt the ruin *Mâmâs* (Sheet XXI).

Melius, a casale near Ascalon, given to the Knights Hospitallers in 1111 A.D., is perhaps the ruin *Melîta* (Sheet XX).

Mirabel, the celebrated castle, is, I believe, to be found in the Castle of Râs el 'Ain (Sheet XIII). The name may survive at *el Mirr*, close by.

Moitana, given to the Hospitallers in 1110 A.D., is perhaps the ruin *Muteiyen* (Sheet XIV).

Montgisard, near Ramleh, and south of Mirabel, mentioned by William of Tyre, xxi, 23, appears to me to be the Mound of Gezer, *Tell Jezar* (Sheet XVI).

Quefrenebit, belonging to John d'Ibelin, near Acre. The name probably survives in *Bir Kefr Nebid* (Sheet III).

Roma, a casale of the Cathedral of the Holy Sepulchre, apparently in the centre of the country near Ragaba (*Rujib*), appears to be the ruin *el 'Ormeh* (Sheet XIV).

Saarethe, a casale given to the hospital by John d'Ibelin in 1256, seems perhaps to be the ruin *S'aireh* (Sheet XVII); it ought to be towards the plain where Ibelin (Yebna) stood.

Sabahiet, a casale of the Holy Sepulchre Cathedral, is perhaps *'Ain Subieh* (Sheet XVII).

Saka, between the Kishon and Caphar Mada (Kefr Menda), is perhaps the ruin *S'as'a* (Sheet V).

St. Elie. In this case M. Rey seems to me in error. The place appears to be the present *Mar Elias*, which is mentioned in the "Citez de Jherusalem" as south of the City (*see* p. 41 of the Palestine Text Society's translation).

Samarita, or *Samaritano*, a casale of Cæsarea. M. Rey suggests Zummarin, but perhaps the place intended is the old *Castrum Samaritorum*, now *Kefr es Samir* (Sheet V).

Saphe, belonging to N. Dame de Josaphat in 1130, in the territory of Nâblus, seems to be *Suffa* (Sheet XVII).

Sapharoria, Cartulary of Holy Sepulchre, No. 133, seems to be the ruin of *Kefr Urieh* (Sheet XVII).

Terfalsa, a casale of the Royal domain near Tyre, is evidently *Teir Filsieh* (Sheet II).

Turbasain, Cartulary of Holy Sepulchre, Nos. 41, 142, near St. Gilles, seems to be the ancient Thormasia, now *Turmus 'Aja* (Sheet XIV).

Zenum, Cartulary of Holy Sepulchre, Nos. 29, 53, 54, 144, seems to be *Deir Yesin* (Sheet XVII).

Considering how thoroughly this nomenclature has been examined by various scholars, the above list of more than sixty places is a substantial addition in the total of six hundred. Except in the cases here noticed, Rey's identifications appear to be satisfactory, and the places are found on the Survey map. In the present paper I have only noticed new identifications, with one or two exceptions, and have not repeated the identifications which are already discussed in the "Memoirs."

If each of the these 600 casales contained 100 houses, as mentioned by William of Tyre, the population of a village in crusading days would have averaged about 500 souls, which is about the average of a modern Palestine village. This would give a population of 300,000 souls, which is about half the present population of Palestine, but although the various Cartularies give us many names in Galilee and west of the water-

shed, the regions further east and south are unnoticed, and the property described is that of public bodies not of the original fief-holding knights. The army alone is calculated to have consisted of some 20,000 to 25,000 men in all (*see* "Syrian Stone Lore," p. 428), and the population was probably at least equal to that of our own times.

It should be noticed that crusading ruins are mentioned in the "Memoirs" at a great many of the sites, which are included in the above-named lists.

C. R. C.

THE NORMAN FIEFS IN PALESTINE.

By identification of the various towns in Palestine mentioned in Norman documents, it becomes possible to define the limits of the fiefs, and these I have now laid down on the Survey Map. The fief of Sagette (Sidon), including the Land of Schouf—now *Jebel Shâf*—lay beyond the limits of the Survey on the north, being bounded on the south by the Kasimiyeh gorge, but including the Merj 'Ayûn and the important castle of Belfort. South of this line the following were the divisions:—

(1.) *The Seigneurie of Tyre*, from the Kasimiyeh on the north to the Ladder of Tyre on the south, including the lower hills on the east to *Zubkîn*, *Reshkananîn*, *Baflei*, and *Nîha*.

(2.) *The Seigneurie of Toron*, held by the Courtney family, east of the last, and extending in a southern direction to *Harfeish*.

(3.) *The Seigneurie of Renier of Marûn*, including *Marûn er Râs* on the south-west, and the towns Mees (*Meis*), Belide (*Belîdeh*), Cades (*Kades*), and Chateau Neuf (*Hunîn*). It appears to have reached to the Jordan Valley.

(4.) *The Seigneurie of Montfort*, between (1) and (2), extended from Aithire (*Yater*) on the north to Jeth (*Jett*) on the south. On the west it included Judyn (*Ku'at Jiddîn*), Zoenite (*Zueinîta*), and Tabaria (*Tibria*) reaching to the plains of Acre.

(5.) *The Seigneurie of St. George of Labeyne*, from *Beit Jenn* on the east to Gelon (*Jallûn*) on the west, and from Bucael (*el Bukei'ah*) on the north to *Wâdy Halzûn* on the south. St. George of Labeyne was the present *El B'aneh*, near which is the shrine of *El Khudr* (St. George).

(6.) *The Territory of Acre*, from the Ladder of Tyre to the Kishon, and extending from the sea to the mountains west of Caphar Mada and Zekanin (*Kefr Menda* and *Sukhnîn*).

(7.) *The Seigneurie of Cayphas* included Carmel and the sea shore almost to Chateau Pelerin.

(8.) *The Seigneurie of Caymont*, a small fief round Tell Keimûn.

(9.) *The Prince of Galilee* occupied the rest of Upper Galilee and all the plain of Esdraelon to Petit Gerin (*Jenin*). On the south-east the border ran from Le Grand Gerin (*Zer'in*) by Lecara (*Kâra*), Hubelet

(*Yebla*), and Gebul (*Jabbûl*), having the Valley of Jezreel in the next fief. The borders of the Seigneur of Tiberias in this fief I am not able to define.

(10.) *The Seigneurie of Bessan* included the Jezreel Valley and Jordan Valley, perhaps as far as *Tell er Ridhghah*, where the Beisan plain ends.

(11.) *The Seigneurie of Cæsarea* included the Sharon plain to the River of Roche Taillie (*Nahr el Fâlik*). On the east it ran to the low hills including Hatil (*'Attîl*) and Allar (*Ellâr*), Caphet (*Keffa*), Pharaon (*Fer'on*), and Phardesie (*Furdisia*).

(12.) *The Seigneurie of Arsur*, south of the last, and as far south as the Arsur river (*Nahr el 'Auja*); extended on the east to include Largieous (*Jeiyûs*).

(13.) *The Seigneurie of Naples* included the Samaritan hills as far south as Kafarhone (*Kefr'Ana*) and Val de Curs (*Ain Sinia*).

(14.) *The Seigneurie of Jaffa and Ascalon* belonged to the famous Seigneurs of Ibelin (*Yebnâ*). It extended south from the River of Arsur to Gaza, and on the east to Betenoble (*Beit Nâba*), Huldres (*Khuldah*), Blanche Garde (*Tell es Sâfi*), Zeite (*Zeita*), and Agelin (*Ajlân*).

(15.) *The Seigneurie of Darum*, round *Deir el Belah*,

(16.) *The Seigneurie of St. Abraham* included the Hebron hills from *Beit Jibrîn* eastward. On the north it seems to have extended to Jamavara (*Jemrârah*) and Meimes (*Mâmâs*).

(17.) *The Royal Domain* was between St. Abraham and Naples, including the Jerusalem hills and Jericho Valley. A large proportion of the villages in this region were given by successive kings to the Church of the Holy Sepulchre.

(18.) *Oultre Jourdain*, the great fief of Renaud of Chatillon, included Gilead and Moab.

(19.) *The Land of Suhete* was the Jaulân up to Bânias.

A few notes may be added.

There were three bridges over Jordan in the 12th century, viz. :—

(1) The bridge of Chastelet = *Jisr Benât Y'akûb*.

(2) The bridge of Sennabra = *Jisr es Sûld*, just south of the Sea of Galilee, where the ruins of Sinnabris (*Sin-en-nâbra*) still exist.

(3) The bridge of Judaire = *Jisr el Mujâm'a*.

The *Jisr ed Dâmieh* is also probably a Crusading structure, but I do not know its Crusading name.

The *Lake of Custorie* was in the plain near Arsuf. It seems clearly to be the present *Bahret Katurieh* of the Survey.

M. Rey, in 1883, promised a Crusading map of Palestine. I do not know if this has yet appeared. If so, the fiefs will probably be shown much as above, since many of the towns noticed in this paper were identified by him.

THE VANNIC LANGUAGE.

SEVERAL writers, following Dr. Sayce, have supposed that the language of the Vannic inscriptions in Armenia would be found to be the same as that of the Hittites. This seems to me unlikely, because the Vannic is an inflected tongue, whereas the Hittite is generally allowed to have been probably agglutinative.

Dr. Mordtmann supposes the Vannic to be an Aryan language, resembling Armenian, in which case it would not have any bearing on the Hittite. It appears to me probable that he is right, because out of the very few words of known sound as yet settled in Vannic a good proportion are similar to Armenian. Armenian is not a language in which phonetic decay has proceeded very far, as may be seen on comparing Armenian with other early Aryan languages. The Vannic also compares not only with Armenian, but with the monumental Persian, the Zend, and the Sanskrit, and the comparisons extend to pronouns and other parts of speech which are, as a rule, more constant than nouns and verbs. The following instances may be of value as showing what is meant, especially as regards terminations :—

Vannic —

- ši*, nominative ; old Persian -*sa*.
- i*, genitive, sing. ; Armenian -*i*.
- n*, accusative, sing. ; Armenian -*n*.
- naie*, possessive ; Armenian -*an*.
- pari*, locative ; old Persian -*para*, "towards."
- ki*, participle ; the common Aryan -*ka*, adjectival.
- li*, gerund ; Armenian -*li*, gerund.
- ni*, third person pl. ; Armenian -*n*, third person pl.
- n*, for ordinals ; Armenian -*n*, ordinal.

Pronouns and particles seem to show the same :—

Vannic—

- ies*, "I" ; Armenian *Ēš*, "I."
- ini*, "this" ; Armenian *ain*.
- isti*, "this" ; Armenian *asti* ; Latin *Iste*.
- para*, "out of" ; old Persian *para*, "away."
- eha*, "this" ; old Persian *hauva*, "this."
- uda*, "that" ; old Persian *aita* ; Armenian *ta*.
- ui*, "and" ; Armenian *yev*, "and."
- ali*, "and" ; Armenian *aylyev*, "or."

The pronouns being among the most unvarying parts of speech, the comparison is of some value, but nouns and verbs may also be compared :—

Vannic—

are, "men"; Armenian *ayr*, "man."

alkhe, "inhabitants"; Armenian *elk*, "race."

Ardis, "light"; Aryan √AR, "burn"; Armenian *aryer*, "sun."

a, "sacrifice"; old Persian *aya*, "sacrifice."

asis, "house"; Sanskrit *vesas*, "house."

asi, "cavalry"; Sanskrit *asva*, "horse."

ehuri, "Lord"; Zend *ahura*; old Persian *aur*, "Lord."

esi, "Law"; Sanskrit *yos*; Latin *jus*, "Law."

ip, "inundation"; Sanskrit *ap*; old Persian *api*, "water."

kha, "to possess"; Aryan √GI, "to gain."

khar, "to cut"; Sanskrit *kri*; Greek *keiro*, "cut."

khin, "son"; Aryan √GAN, "to beget"; whence English *kin*.

Sal, "year"; Persian *Sal*, "year."

tumeni, "village"; old Persian *tauma*, "house"; Armenian *dona*.

paru, "to carry off"; Aryan √BHAR, "to carry."

Zadu, "to build"; Zend *Zad*, "a building."

The names of the Vannic kings do not, as has been asserted, present comparisons with Hittite names. On the contrary, in some cases they seem to be of an Aryan type—e.g., Argestis. The thirty-three instances above given, together with the inflectional character of the Vannic, and the use of at least one preposition, *pari* (Greek *para*), seem to me to support Dr. Mordtmann's views as to the Vannic, and to agree with the statement of Herodotus, that the Armenians were of Phrygian origin—the Phrygians being pretty clearly Aryan. The Vannic texts, however, are not older than the 9th century, B.C., whereas the Hittite texts are older than perhaps the 17th century, B.C., or at least than the 14th century.

C. R. C.

NOTE ON THE HOLY SEPULCHRE.

THE description of a Jewish tomb near the site of Calvary, published in 1881, seems to have been misunderstood. The Bishop of Cashel last year published a small pamphlet pointing to a tomb under the Rock of Jeremiah's Grotto as being that which was intended, and was told by a Greek that General Gordon believed this to be the true site. As far as I have heard, General Gordon had no special view on the subject, though he accepted the site which I proposed for Calvary in 1878.

The tomb to which the Bishop refers I visited when first partially excavated in 1873. It is fully described in the Jerusalem volume of the "Memoirs." I found on the east wall a Latin cross with A and Ω, one either side. I feel little doubt that it is a Crusading tomb connected with the adjoining Asnerie, which I then identified. The only Jewish tomb

as yet known in the vicinity is further west, on the other side of the road, as described in the same Memoir. I fear, from what I hear, that visitors are being misled by natives, who point to antiquities on their property as the places mentioned by explorers.

C. R. C.

NOTE ON "THE REMAINS OF OLD WALL OUTSIDE THE PRESENT NORTH WALL OF JERUSALEM."

HERR SCHICK (in the *Quarterly Statement* for April, 1889, p. 63) describes remains of an ancient wall discovered beneath the surface along the line of the city wall north of Jerusalem, and west of the Damascus Gate, outside the present wall.

During the earlier years (from 1846 to about 1854) of our residence in Jerusalem, there was, exactly on the line traced by Herr Schick, a row of ancient stones above ground, not quite continuous, but at very short intervals, which we held to indicate the line of the ancient wall (probably the second of Josephus, perhaps at the part broken in Manasseh's reign). Some of these stones were large—about $3\frac{1}{2}$ feet high by 4 to 5 feet long. (I have not any measurements and write from memory.)

All were of the kind found in the older masonry of the city walls. Several had a shallow marginal draft, the margin of the largest blocks was deep and bold. Two or three very fine corner-stones lay at the west angle in the wall, marked red by Herr Schick. These stones were of hard, compact white limestone, without polish, but not much weathered. When Jerusalem became more visited, and when foreigners settled and began to erect large buildings, these venerable stones gradually disappeared, they were taken to be cut up and sold for use in modern buildings. The same fate befell the line of similar stones to the left of the path leading from the north-west corner of Jerusalem, in the direction of the ash-heaps north of the olive grove. We also were sorrowful witnesses of the gradual destruction of the beautiful sarcophagus (without lid) which lay outside the city wall, a little to the west of Herod's Gate, which the then authorities refused to have removed to a place of safety. This sarcophagus was carved out of a block of very hard white limestone, and was ornamented on its sides with wreaths of flowers in high relief. Bit by bit it disappeared, broken by idle lads in sheer mischief, and by relic hunters. It was of small size.

At the time of which I speak there were also fragments of ancient building-stones on either side, north and south, outside of the Damascus Gate (before the rubbish heaps there were made), which led us to think that here might be found two towers, perhaps the "Women's Towers" of Josephus.

Our then Prussian Consul, the learned Dr. G. E. Schultz, probably marked some of these remains on the map accompanying his "Vorlesung," but of this I cannot be sure, not having by me a copy thereof.

E. A. FINN.

NEHEMIAH'S WALL.

IN his paper in the April *Quarterly Statement*, Mr. St. Clair comes to the conclusion that the sepulchres of David were on the western side of Ophel (so-called), north of the Virgin's Fount. To me it seems clear that really they were on its eastern side, south of that Fount. Indeed, I cannot see the slightest ground for doubt on this point. Yet, as these contrary opinions perplex some readers of the *Quarterly Statement* who are interested in Jerusalem topography, it is desirable at once to test the accuracy of Mr. St. Clair's theory.

The basis he takes is unfortunately unsound. He accepts as correct Sir Charles Warren's site for Akra on the northern side of the Upper City, without attempting to meet even one of the ten or rather twelve points in Josephus, which both require Akra to be on Ophel, east of the Upper City, and render impossible any northern site (*Quarterly Statement*, 1886, 26 ; 1888, 108). Mr. St. Clair next contradicts himself in first stating that the causeway joined Akra to the eastern hill, and then on his plan making it join the Upper City to that hill. It cannot have joined both, since a valley separated (Jos. Wars, v, iv, 1) the Upper City from Akra. The plan is right, agreeing with Josephus, who makes the causeway part of the first wall. Lastly, Mr. St. Clair, in making his Lower City to be of a *crescent form*, agrees, not with Josephus, but only with his mistranslators, since whatever ἀμφικύπτos may mean, it certainly does not mean crescent-shaped (Wars, *id.*).

I have pointed out these errors by way of preface in order that the reader may be the more convinced that Mr. St. Clair's theory is not to be accepted without a sifting examination, and that he may not be carried away by the high-handed manner in which the theory in question is developed in spite of Josephus, existing remains, and Biblical evidence.

Mr. St. Clair seems willing to allow that Nehemiah's Wall may have included the towers at the south-west corner, discovered by Mr. Maudslay. It *must* have done so if we accept the statement of Josephus (Wars, v, iv, 2), that the first wall was built by the kings ; and Mr. St. Clair would hardly, I imagine, dispute its doing so, if he had to admit that the city wall came near to the Pool of Siloam. As to this point we learn from Josephus (*id.*) that (1) "The wall bending above the Fountain of Siloam, *thence* again," &c. This *thence* must mean *from Siloam*, since it can only refer to the words immediately preceding it. Therefore the wall went near to the Pool of Siloam. (2) Simon (Wars, v, vi, 1) "held as much of the old wall as bent from Siloam . . . also that fountain" (Siloam). Thus, obviously, the fountain was, if not within, yet commanded by the wall. Be it noted that Whiston's *inaccurate* translation in Wars, v, ix, 4 ("Siloam, as well as all the *other* springs without the city"), by arbitrarily inserting *other* has given rise to the common error that the Romans had access to the fountain of Siloam, and that therefore it was without the city. Thrupp

points out that the words of Josephus do not imply any such thing. (3) "The Romans drove the Jews out of the Lower City and set all on fire as far as Siloam" (vi, vii, 2). If Mr. St. Clair desires to appeal to Josephus (as he does on page 91), these passages afford evidence enough to show that the wall went near to the Pool of Siloam. The Jewish historian, however, often errs. Therefore, I will not press his evidence in support of my two main objections (page 38), that the wall passed close to the Virgin's Fount, and sufficiently near to the Pool of Siloam to defend it.

Unconsciously Mr. St. Clair gives on his plan the strongest possible refutation of his own theory, inasmuch as it shows (1) the winding aqueduct cut through Ophel from the Virgin's Fount to the Pool of Siloam, and (2) the secret passage above that Fount discovered by Sir Charles Warren.

But some one will ask, how do these remains refute the theory in question? The simple answer is that by leaving the Fount 500 feet and the Pool 1,200 feet outside Jerusalem, Mr. St. Clair makes both the aqueduct and the passage to be but mere exhibitions of the folly not only of the original constructors, but also of those who used the passage as well as of those who executed the famous inscription found in the aqueduct. For who with immense labour would hew a tunnel 1,700 feet long, through a rocky hill, to convey water from one point to another, when it could more readily be conducted along the side of the hill, and already was so conducted, as Mr. Schick's discovery proves (*Quarterly Statement*, 1889, 35), at the very time the tunnel was made? Who, again, without a reason, would cut through rock an underground staircase, with a shaft forming a draw-well; and who, further, after the contrivance was finished, would care to use it, when it was easier and far more pleasant to go down the hill under the open sky and draw the water direct from the fountain itself? Who, lastly, would care to sit in a cramped position in order to engrave on the rock an account of a perfectly useless undertaking? Yet one and all of these incredible suppositions must be admitted if Mr. St. Clair's novel line for the wall is to be adopted.

It is far better to suppose that the ancients acted with a reason than without one, though it may need some thought to decide what that reason was.

Happily Dr. Robinson's penetration discerned the object of the aqueduct, long before the discovery of the staircase confirmed the correctness of his conjecture. He says it seems to have been "important to carry the water from one point to the other, in such a way that it could not be cut off by a besieging army. This purpose would have been futile had either of these points lain without the fortification," or been undefended.

This judicious remark was supported by Sir Charles Warren's discovery of a staircase (opening southwards on Ophel), by which those within the city would have access to the waters of the Virgin's Fount

without going outside the fortifications (see "Recovery of Jerusalem," 238).

There is hardly need to say more against the proposed line of wall ; yet the clearest proof has still to be adduced, namely the *direct* Biblical evidence of the aqueduct being made, and the indirect evidence of the staircase being used, though for a purpose very different from what its authors ever intended.

Patient research has proved Gihon to be the Virgin's Fount. We learn from 2 Chron. xxxiii., 14, that Manasseh built an outer wall to the city of David on the west side of Gihon. Surely here we have a wall built on Ophel close to the Virgin's Fount. Previously (xxxii, 30) Hezekiah had "stopped the upper spring of the waters of Gihon and brought them straight down (or by an underground way—Variorum Bible) on the west side (or to the west side) of the city of David." Why ! Here the very construction of the aqueduct is recorded, while the reason of Hezekiah's great water-works is given in verse 4. "They stopped all the fountains, saying—why should the kings of Assyria come and find much water ?"

I have pointed out (1878, 129, 184) that the staircase or secret passage proved invaluable to the Jebusites, until Joab climbing the shaft with the help or connivance of Aramah, got up through the *Tzinnor* or gutter (as the passage in whole or part is called in 2 Saml. v, 8) and so captured the castle of Zion. That the *gutter* was this shaft, seemed (1884, 175) as absurd to Prof. Sayce, as that it was a *waterfall* still seems to me. No addition indeed to Jerusalem could possibly be more picturesque than a cataract feathered with maidenhair fern, but criticism must interpose, Where is the waterfall now, and whence flowed the water then ?

On the other hand, in defence of my *shaft* (or *passage*) I can urge that Kennicott thus explained the Hebrew word a hundred years ago, and that Sir Charles Warren discovered the passage ten years before it was proved that the castle of the Jebusites was on Ophel so called. That this was its site is a fact ; that a passage was made to the spring gives the reason for the fact. A strong prejudice exists against Kennicott's solution, but without the least reason. A similar passage is mentioned by Polybius as existing at Rabboth Ammon (1878, 190) in B.C. 218, and is probably alluded to by Josephus (Ant. vii, vii, 8) as existing in David's time. In *Quarterly Statement*, 1881, 256, mention is made of a like contrivance at Gibeon. If further refutation of Mr. St. Clair's theory is desired, let me briefly show how it falls to pieces under the weight of its own inconsistencies.

1. It is maintained that the four turnings and one corner named in Neh. iii, 19-25, coincide with those along his line of wall. To attain this harmony, the one and same turning in verses 19-20 has to count as two (p. 93). Again the first salient angle (a very prominent corner on his plan) south of the causeway has nothing to correspond to it in Neh. iii. As a plea for its absence it is urged that the Ephraim Gate is not named in Neh. iii, 6-8, but I have pointed out (1879, 177) that "the throne of

the governor" (justice being administered at the gate) marks the required spot. Lastly, while Binnui (v. 24) repaired *unto* the turning of the wall and *unto* the corner," Mr. St. Clair's wall on his plan passes *over against* (in sight of, in front of, *see* 16), and does not come *to* (*i.e.*, unto) either the turning or the corner.

2. The frequent expression *after him* in Neh. iii seems to me to mean that where the previous builder left off, the next began his work, as in verses 20, 21. But Nehemiah (v. 16) who repaired *after* Shallun instead of beginning where Shallun left off, actually begins where Shallun, himself had begun. This predicament arises from Mr. St. Clair's predetermination to have a loop line of wall.

3. The Pool of Siloam (p. 92) is made to lend its name to the transverse wall 1,500 feet away from it. Why was not the wall rather billeted on the King's Pool, *alias* the Pool that was made (but can the two be identical?) on Mr. St. Clair's plan only 300 feet distant, instead of having to beg its name from Siloam.

4. Finally the loop line of wall, the chief characteristic of the theory, is utterly inadmissible. Surely, among the thousands of Jews at Jerusalem who had no superfluous taste for heavy burdens (Neh. iv, 10), some one at least must have been intelligent and sharp enough to perceive that it was only frittering away their strength to fortify an inner loop wall, four times as long as the transverse wall, and requiring all the workers from v. 16 to the prison in v. 25, instead of concentrating their combined energies on making the latter as strong as possible. Mr. St. Clair says (p. 95): "That the transverse wall was no protection by itself, there being an easy approach up the valley." But if a wall across the bed of a valley must necessarily be weak, much more weak must the loop wall have been, since Mr. St. Clair is by his theory (p. 91) forced to draw it in one part actually *along the valley-bed*. Could any other line possibly be weaker? On the position of a wall a workman's wit is a safer guide than literary talent. An unnecessary wall along the bottom of a valley exposes the unsoundness of Mr. St. Clair's theory (who rightly takes the south-west hill (*gibeah*) to be part of Jerusalem), just as much as the notion of a wall at the foot of a hill (1883, 215, plan) being a defence against besiegers on that hill, exposes the weakness of Prof. Sayce's theory that the south-west hill was no part of Jerusalem, and that consequently the hill (*gibeah*) of Jerusalem was the same as the Mount (*har*) of Zion. What fun the Chaldeans would have had in rolling big stones downhill against a wall so remarkably illplaced.

W. F. BIRCH.

THE ACCADIAN WORD FOR KING.

I SEE that in the last number of the *Quarterly Statement*, Major Conder repeats the erroneous statement that *ku* in Accado-Sumerian signified "king." Let me once more assure him that it did nothing of the kind, and that he must have misunderstood Mr. Pinches and Mr. Bertin if he believes that they think otherwise. There is, it is true, a character which may be read *uk*, and which denotes "king," but the reading is probably something quite different, and *uk* is not *ku*.

Mr. Budge does not profess to know Amardian, or "Medic," and in the passage to which Major Conder alludes he was merely reproducing Morris's "makeshift" reading of the word for "king." The correct reading is *anin* or *unan*; the word *ko* does not exist.

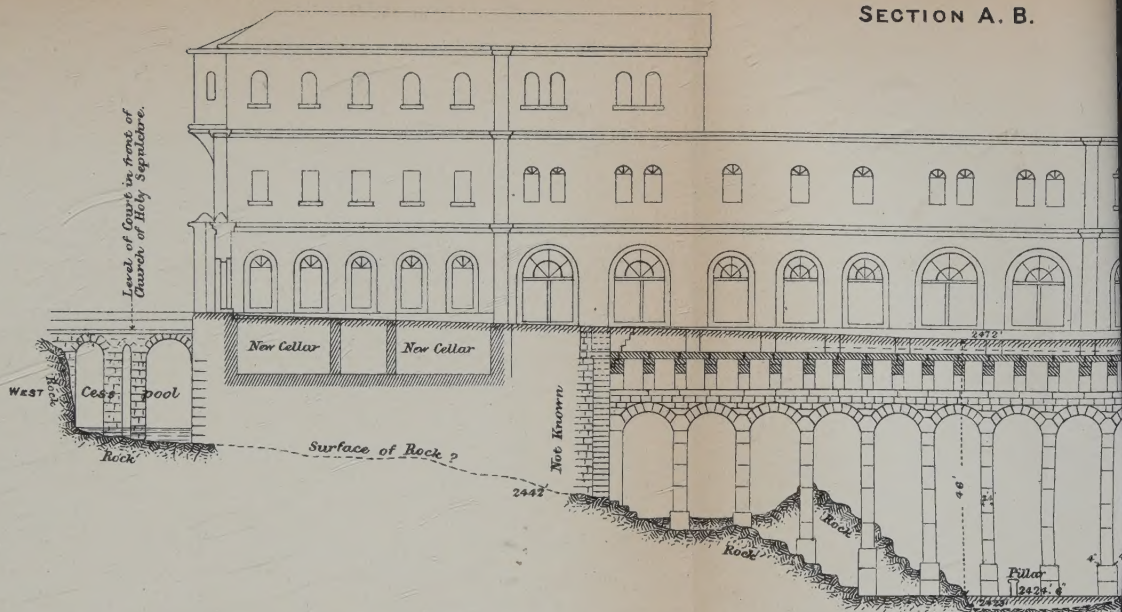
After this I hope we shall hear no more of a *ku* or *ko* "king."

A. H. SAYCE.

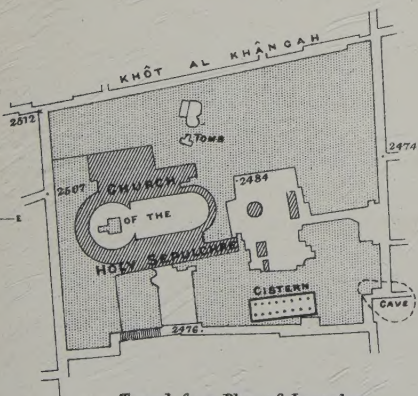
THE TELL ES-SALAHYEH MONUMENT.

THIS monument was first noticed by the late Rev. J. L. Porter, D.D., and described by him in his "Five Years in Damascus." It afterwards disappeared, and, when I went out to Palestine in 1865, I was instructed by the Committee to search for it and make excavations in the Tell. The excavations resulted in the re-discovery of the slab, which was afterwards sent to England by the late Mr. Rogers, then H.M. Consul at Damascus, and is now with the exhibit of the Palestine Exploration Fund in the South Kensington Museum. The circumstances are detailed in my report to the Committee, printed in 1866.

C. W. W

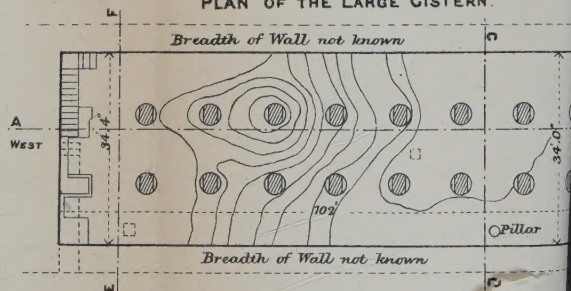


KEY PLAN SHewing POSITION
OF THE LARGE CISTERN.

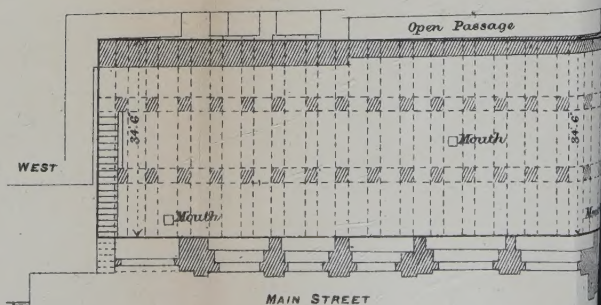


Traced from Plan of Jerusalem
in April Quarterly Statement.

PLAN OF THE LARGE CISTERN.



PLAN OF THE ROOF OF LARGE CISTERN.



Scale.

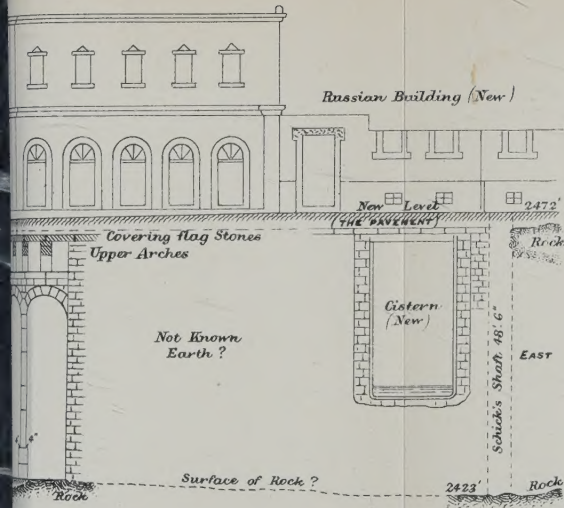
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PLANS AND SECTIONS OF THE LARGE CISTERN

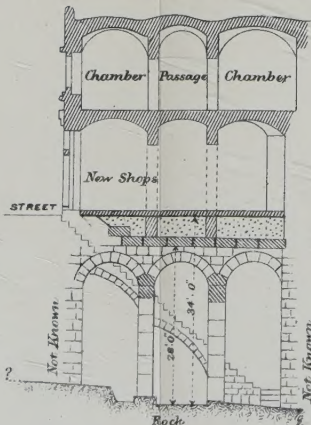
SOUTHEAST OF THE CHURCH OF THE HOLY SEPULCHRE,

See Quarterly Statement, July 1889.

MEASURED AND DRAWN BY BAURATH C. SCHICK.



SECTION E.F. OF WESTERN END
OF CISTERN.



SECTION C.D. OF EASTERN END OF CISTERN.

